

JAPAN ADVANCING—
WHITHER?

日本進步之方向

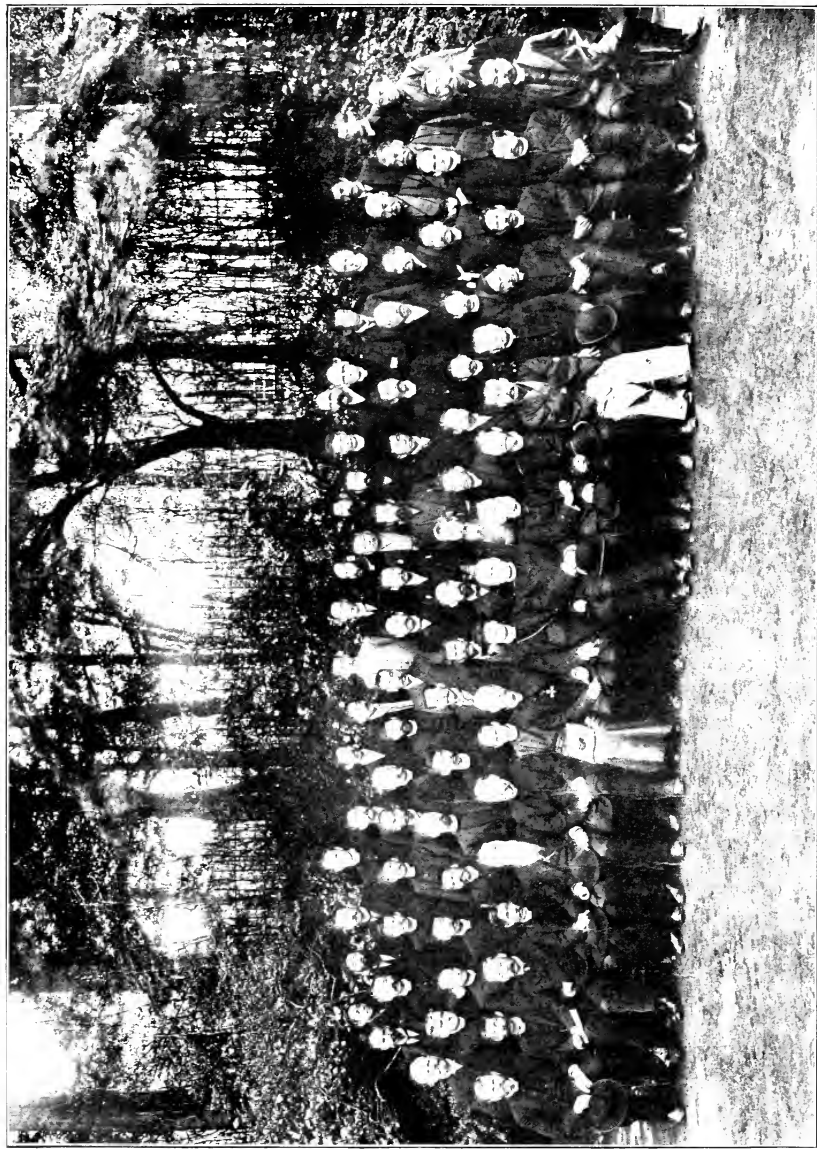
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General Synod of the Nippon Sei Ko Kai, April 26, 1911

JAPAN ADVANCING— WHITHER?

日本進步之方向

*“In crowding ranks on every side arise,
Demanding life, impatient for the —”*

The
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PREFACE

THIS present text-book on Japan has not been compiled with the hope that it may bring to light new facts. So far as these go, it need not have been written. It does, however, pretend to present old facts in a new form, and it is to be hoped that this has been done in a way which will make the task of conducting classes comparatively simple.

For example, the chapter on religions, so far as the information given in it goes, is quite unnecessary, and yet it is, so far as the Editor knows, the only text-book which brings in a description of the religions at a time when their relation to the subject as a whole is evident—*i.e.*, at the psychological moment.

This endeavor to bring out the facts in an order which corresponds to that in which we naturally learn things is the reason for the publication of this new text-book.

The shortness of time in which it has had to be prepared has made it impossible to secure as the author one who knows the land intimately.

Preface

The book is therefore a compilation edited by the Educational Secretary. The authors of the first chapter are indicated in the proper place, but Mr. Walke is not responsible for the last three paragraphs of his part. It should perhaps be added that his paper appeared originally in the *Spirit of Missions*.

The Editor wishes to express his sincere thanks to Miss Margaret Hobart, of whose careful and laborious researches the fourth and fifth chapters are the result. We believe that these chapters present a true picture of the origin and growth of our work in Japan.

The "Helps for Leaders," which have been written for those who desire to teach this book, will clear up many points, and it is hoped that all who can will use the book in connection with the "helps."

"*Nullum esse librum tam malum ut non ex aliquâ parte prodesset,*" declared Pliny, and the Editor earnestly prays that some part of this volume may prove itself to be worth while, and that it may contribute its share toward the hastening of the Kingdom for which we all pray.

A. R. G.

Whitsuntide, 1912.

JAPAN ADVANCING—WHITHER?

CHAPTER I

PART I

A GLIMPSE OF THE WORK

BY THE RIGHT REV. H. ST. GEORGE TUCKER, D.D.

WE are to pay a visit to St. Paul's College, Tokyo. Let us choose the month of April for our visit, as that is the time when most of the Japanese middle schools begin their school year. We must start early in order to attend the chapel services at 7.30, and be ready for the opening exercises promptly at eight o'clock.

But where is St. Paul's? It is in the section of Tokyo called Tsukiji, where in old times foreign residents were required to live. As you cross the bridge over the canal into Tsukiji you see before you a tall tower, forming the corner of a large brick and frame building. This is the academic hall of St. Paul's. First, however, we will walk around the square to the cathedral, where every morning at 7.30 the chapel services are held. The students are just marching into the church. You will notice that they all take

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their seats on one side, while the other is filled with girls. These latter are from St. Margaret's School, whose fine buildings are just behind the cathedral. In Japan there is but little social intercourse between men and women, so even in the churches they sit on different sides. The service consists of a shortened form of Morning Prayer; and you will be struck, I am sure, with the heartiness of the responses and the singing.

Now let us go back to the school. The flowering trees that you see in front of the academic hall are the famous Japanese cherries. They are just beginning to bloom. The Japanese have a saying, "*Hana wa sakura hito wa bushi*," which means that the cherry is the ideal flower, and the knight warrior the ideal man. As we go through the main entrance you will notice on either side long boards hanging, covered with Chinese characters. These read respectively, "*Shi ritsu Rikkyo Chugakko*" and "*Shi ritsu Rikkyo Daigakko*." If we translate these we will get some idea what St. Paul's School and College are. *Shi ritsu* means "privately established," and this distinguishes St. Paul's from educational institutions founded and supported by the Japanese government. Our college, as you know, was founded by the American Church Mission about forty years ago. *Rikkyo* is the Japanese name for St. Paul's. It means the

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“establishment of teaching,” quite an appropriate name for a Christian school. *Chugakko* means “middle school,” which is quite equivalent to the American high school or academy. *Gakko* is the word for “school,” the *ko* at the end signifying that St. Paul’s is licensed by the Japanese educational department. By reason of this license it has all the privileges of a government school and must conform to the same regulations. Its students are exempted from military conscription and may enter the various government colleges.

The sign on the other gate is the same, except that it reads *Daigakko* instead of *Chugakko*. *Daigakko* means literally “great school,” and is the Japanese equivalent for “college” or “university.” At present the college department of St. Paul’s has no building of its own, but uses a part of those belonging to the middle school. This, however, is only a temporary arrangement. Already a large tract of land has been purchased, where will soon be erected dormitories and academic buildings suitable for college purposes.

Looking through the gate, we see the playgrounds literally packed with boys shouting and running about and as full of life as American or any other boys just back from a two weeks’ vacation are likely to be. But now it is ten minutes after eight. The bugler, who is also the

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gatekeeper, steps out of his tiny lodge and blows the opening call. The students stop their games and assemble in ranks according to classes. Most of the boys have uniforms. Those that have not are the new students, but over on one side of the grounds several tailors are standing ready to measure them for the uniforms which every Japanese school-boy is required to wear, and which cost, it might be interesting to know, thirty-two yen, or about fifteen dollars. This means winter and summer clothes and overcoat.

Perhaps you are surprised at the diminutive stature of many of the first-year boys. Yet they are at least thirteen years old, for that is the minimum age limit for a middle-school student. All Japanese boys are required by law to enter the government primary schools at the age of seven. According to the peculiar way in which the Japanese reckon age, the child may really be only six.¹ There they must stay for six years. After that, if they wish for a higher education, they may enter the middle school.

¹ Perhaps a word explaining this will be interesting. A Japanese reckons his age according to the year in which he is born. Thus, when born and until the calendar year ends he is one year of age, and becomes two with the opening of the new year. As the rector of St. John's, Osaka, expressed it, though one of his children was born on the 31st of December, he became the next day two years old. This rule does not obtain in legal affairs, however. In them "full two" means twenty-four months.

A Glimpse of the Work

Very near St. Paul's there are two primary schools which furnish a large quota of the new day-students each year. These are mostly the sons of business people, for St. Paul's is in the center of the commercial section of Tokyo, and forms a point of contact between Christianity and this class of people, whom it is almost impossible to reach in any other way.

Quite a large number of the new students, however, come in from the provinces. Here is one little boy from Hokkaido, the northern island. He is the son of one of the C. M. S. catechists there, and is sent to us because there is no church school in Hokkaido. Many of the students are from the provinces around Kyoto, sons of our own church people, who want their children educated in a Christian school. But others come perhaps from over on the west coast, where the snows lie deep in winter, and where Christianity is regarded as a hateful foreign religion. These boys from the west coast provinces are, however, sturdy young fellows who come to Tokyo with the determination to succeed; and, strange to say, these very boys who enter our dormitories with the idea that to become a Christian would bring disgrace upon their families, often in the end become the most sincere and earnest followers of Christ.

The older-looking students that you see going into the building on the opposite side of the

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grounds belong to the college department. There are only about ninety of them at present, for the *Daigakko* is comparatively new, and it will be some years yet before it can hope to be equal to the middle school in numbers; even now it is doing a splendid work for the people of Japan. Among those ninety students there are nearly forty who have offered themselves for the work of the ministry. About one half of the college men belong to what is known as the commercial department, and among them are many earnest Christians who may be relied upon to carry the influence of Christ out into the business life of the nation.

But we must leave off our examination of the students and follow them as they march up into the assembly hall for the opening exercises. We will go over to the left side, where the parents and guardians of the new students are seated. Boys whose parents do not live in Tokyo are required to have a *hoshonin*, or “guarantor,” who is responsible to the school for the student’s conduct, payment of fees, etc. Either parents or *hoshonin* are expected to attend the opening ceremony.

This is about to begin. The head physical instructor, a retired army lieutenant in full uniform, calls out an order, and the six hundred boys rise to their feet. From the rear the faculty, headed by Dr. Motoda, the head mas-

A Glimpse of the Work

ter, enter and march to the platform, the students still standing. Dr. Motoda goes to the front of the platform and bows, and the students bow in return. The Japanese are extremely ceremonious and formal. Then the *Kimigayo*, or national song, is sung, of which a rough translation may be made as follows:

“May our Lord’s dominion last
Till ten thousand years have past,
And the stone
On the shore at last has grown
To a great rock mossy and gray.”

After this the students stand with heads bowed while the Imperial Rescript of Education is being read. This document is kept rolled up in silk in a lacquer box, and the unfolding of it is done with the utmost formality. It expresses briefly, forcibly and clearly the ideal of morality and education. It begins this way:

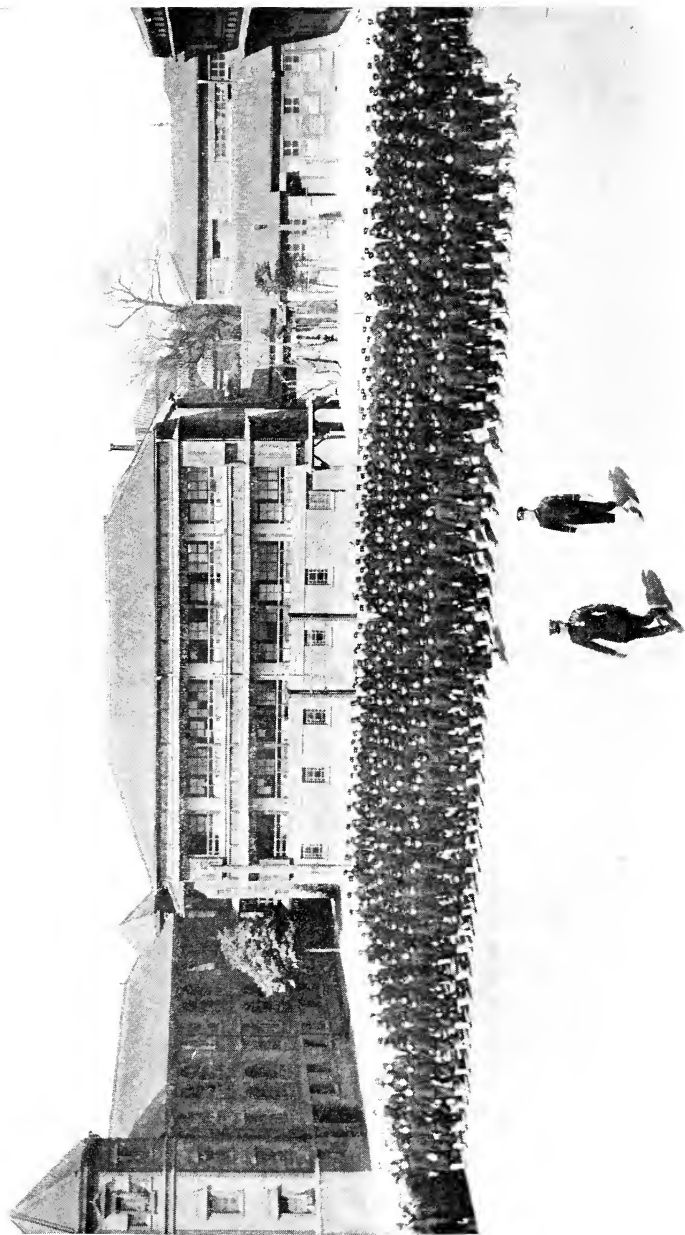
“*Know ye, Our Subjects:*

“Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education.”

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This is only one example of the attention which is paid in Japan to inculcating into children the spirit of patriotism and devotion to the Emperor.

Dr. Motoda then addresses the boys, explaining to them the nature of the school and the principles on which it is founded. He takes occasion to make clear the connection between St. Paul's and Christianity, and lays emphasis on the importance of moral as well as intellectual development. To be sure, all religious instruction in St. Paul's is voluntary, but a full opportunity is given to every boy to study the Bible and learn what Christianity means, and every effort is made to preserve a strong Christian environment. The exercises are closed with the reading of reports and notices, and then the students are dismissed to their various classrooms.



St. Paul's on Parade

PART II

STUDENT LIFE IN ST. PAUL'S

BY THE REV. ROGER A. WALKER

THE things the Japanese school-boy studies are of course somewhat different from what we are used to. Chinese more than takes the place of Greek and Latin. English is his modern language, and it is many times harder than French or German is to an American. It seems to me that the Japanese system, while broader and more comprehensive than the American in regard to high-school work, is inferior in the most important point of thoroughness. Observe the following list of studies required: Morals, language, literature and grammar (Japanese), English language, literature, conversation and grammar (Chinese), Japanese geography, general geography, Japanese history, general history, arithmetic, algebra, geometry, trigonometry, physical geography, physics, chemistry, botany, zoölogy, mineralogy, physiology and hygiene, drawing, music, military drill, physical culture.

Our school begins at eight, and lets out for all

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except the lowest classes at 2.30, with forty minutes for lunch. The classes are of fifty minutes' duration, and between classes there is a ten-minute recess, during which the whole five hundred and sixty-odd go out into the playground and make the immediate neighborhood unpleasant for the nervously inclined.

One thing I do not care for is that the boys have to go to school every day in the week except Sunday, although they finish at twelve o'clock on Saturday. However, it must be said that Japan has an extraordinary number of national holidays. But, even counting them and the many holidays that are given for other reasons, the number nowhere nearly equals all the Saturdays of a session. There is also the disadvantage of having the holidays at irregular intervals.

The amusements for boys in old Japan must have been rather limited. Especially must this have been so along the line of books for young people. Until very lately there were absolutely none, and even now they are exceedingly scarce. The books seem to be generally either such as boys should not read, or else the kind that for amusement no boy would read. And a Japanese friend tells me that all the best ones are translations. So the boys here are denied what is one of your greatest sources of pleasure.

Baseball and football (English) are very pop-

Student Life in St. Paul's

ular in Japan, but our grounds are too small for us to do much at them. Tennis is our great game. I do not know how the boys would compare with foreigners, because a different ball is in universal use among the Japanese. It is cheaper, larger, much softer, and consequently much slower than the regular one. But the strokes you can get off, and the curves you can produce with it, are really extraordinary. However, the bounce is so slow that the fiercest stroke can generally be returned.

Fencing is also one of the things they go in for. The foil, if it can be called that, is made up of a number of bamboo sticks fastened together; and, while not a dangerous weapon, when it comes down on a person's head it sounds as though every part of the skull had been irretrievably shattered. The fencers, while at it, emit the most blood-curdling yells—to keep their courage up, they say—so that a fencing-match between the best friends sounds like a life-and-death struggle between bulls of Bashan. The grace and agility developed by and displayed in good fencing make it a delightful thing to watch.

Jiu-jitsu, about which so much has been written, is also very popular among the boys.

There may be indoor gymnasiums in Japan, but I have never seen nor heard of one. The bars and horses and things are outdoors, where

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shoes are allowed and the weather can get at them. So the apparatus are not very lovely to gaze on, but they do all right. There is one thing the like of which I have never seen elsewhere, although, of course, it may exist in other countries: They take a log about thirty feet long and a foot in diameter in the biggest part; this is suspended by chains from cross-pieces, so that it swings freely. You get it swinging well and then jump on and walk. It sounds simple and does n't look difficult—try it! But get your face insured first. Of course, when a person falls off it gives a sidewise motion along with the lengthwise one, adding much to the probability that the other people then on will get their insurance money. It is great training for the sailors.

The Japanese are strong on meetings. Whenever the boys can get an evening off they have one. They are not particular as to length, so long as it lasts at least three hours. I wish that I had space to describe one of these meetings, with all sitting around on the floor and every foreign leg present going faster asleep each minute. The boys do all the entertaining, and they are clever actors. I enjoy these social gatherings as much as any one present, I think. Our favorite performance is the sword-dance. One boy sings a lugubrious song, and another acts it,

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flourishing his sword. The audience is free to give vent to its sentiments. And when they sing of some noble act of a knight of old the air is full of cries of hate, scorn, joy, sorrow, etc. It is most impressive, and the way some of them handle a sword is really beautiful.

Not long ago I had a shock. Just in the middle of a most secular entertainment, when sword-dances, sweet potatoes, cakes, theatricals, etc., had been reigning supreme, a boy arose and, with a voice of thunder, rendered in English, "In the Sweet Bye and Bye." It was received with marked approval. I had visions of somebody—Lovey Mary, was n't it?

These are a few of the things that are occupying the boys at St. Paul's. Were unlimited space allowed, it would be interesting to tell many other things about their life, but that is not possible.

In conclusion, however, it might be well to say that we are all apt to think that people differ from each other in different lands far more than is really the case. We may take it as the truth that below the surface all men and women and boys are the same. Their costumes and customs and features and likes and dislikes may differ, but when it comes to their instincts and aspirations, they differ not at all. Or at least one might say that, put them all in the same sur-

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roundings, with the same occupations and the same conditions to contend with, there would be difficulty in telling them apart.

Therefore if the life of the boy at St. Paul's seems strange, remember that it is due, not to his being a different kind of being from you, but to his having been brought up in Japan—which is not America.

CHAPTER II

WHEN IT WAS DARK

"But whoso bath this world's good, and seeth his
brother have need . . . "

WERE we but casual observers of the kind that go round the world in tourist ships, we should rest content with the glimpse we have just had of St. Paul's and its students. Who knows but that, like some of those same "trip-pers," we might turn from what we have so superficially seen and forget all about it? Or worse, having seen the outside only, and having seen how inferior St. Paul's is to some of the schools conducted by the Japanese government, we might begin to criticize and declare it to be a shame to ask Americans for money to support it?

But however the casual observer may think about a mission station he has visited, we on our part are not going to follow his example. We may in the end come to his conclusion, but before we attempt to form any opinion we are going to investigate the matter thoroughly, so as to be able to have all the facts before us ere we commit ourselves.

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So let us, like conscientious investigators, go thoroughly into the matter in order that we may find out just why St. Paul's is in Tokyo; and why so much American money is sent out each year for its support. Let us drive, as it were, a drill of questions below the surface that we have seen, that we may discover the foundation rock of reason—if it be there—on which that institution rests.

There are several reasons for our doing this. In the first place, we must admit that there is something extraordinary about St. Paul's. It is so different from the other schools—the government schools—which we as tourists have seen. It is not supported by the Japanese themselves; it represents a foreign religious organization; and it is maintained with much difficulty. If it would only yield to the surrounding conditions, it would be replaced by a thoroughly modern and well-equipped state institution.

And then again, we in America are asked to support the work; and, more, are expected to pray for it. Surely when we realize these facts we are bound to ask whether it is all worth while, and whether an undertaking of this kind is really necessary.

The moment the word "necessary" is made use of another thrusts itself into our minds, and that is "need." Whether a thing is necessary or not, always and in every phase of life, de-



Idol Car Drawn in Procession

When it was Dark

depends upon whether it meets a need. Moreover, the extremity of a necessity is always dependent upon the intensity of the need. So let us as thorough students look into this matter, that in telling our friends of what we have seen, we may be able to give them a true account not only of the outward appearance of St. Paul's, but equally of its inward and essential value.

WHY ST. PAUL'S IS IN TOKYO

FROM what we have already concluded we know that there must be a need, and a deep one, to account for the existence of so unusual a thing as a Christian college in the land of the Sunrise people. What is it?

Mr. Walke has told us that he does not consider the Japanese curriculum to be such as to admit of thoroughness. Is, then, St. Paul's there in order to set an example in things pedagogical? Is it merely some lack of educational acumen on the part of the Japanese which explains and justifies the great efforts we make to maintain St. Paul's? Is it merely an ideal college and school? To this we shall have to reply in the negative, since if we think about it for a moment we shall realize that the Church would not inaugurate a work solely for the purpose of teaching the arts and sciences in a proper way

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to the Japanese. Education is not an end in itself. It is only a means.

We do not teach our children the proverbial “three R’s” merely for the sake of teaching them, but rather to make of our children good citizens, with all that the term implies. Educational activity is but evidence that the world recognizes certain character products as desirable. Colleges and schools and universities are but testimony to humanity’s belief in a need for the finished product of the educated man or woman.

St. Paul’s, then, would never have been started for the sole purpose of educating Orientals in geography and geometry and the rest of the curriculum. Men would not have made such sacrifices for that which was only a means. Rather was the work begun for the sake of an *end*, and that end was no less than the bringing of the people of Japan to Christ. The propagation of Christianity! That was the purpose of the enterprise; while the need for Christianity is its cause and explanation.

The need for Christianity! What a tremendous assumption! Of course, if we are superficial Christians and thinkers, we may stop here and pursue our study no further. We can simply allege this need and rest contentedly on our theological oars. But in the present condition of the world of thought it will not do thus to

When it was Dark

treat so serious a question. There are two reasons why we must go further—first, because it behooves us to be prepared to give an answer to those who assert that there was no need sufficient to justify the introduction and propagation of our creed; and secondly, because, as has already been pointed out, if we are to do our share in helping those who are in the field, if we are to pray and plan intelligently, we must know just what the *nature* of the need was. We must undertake, then, to find out how loud and persuading was the cry, “Come over into Macedonia and help us.”

And then one thought more before we begin to show the needs of the Japanese. We must bear in mind that the conditions which then existed, and which justified and explained the founding of a Christian institution some fifty years ago, still in large measure exist, and to them we still have to minister to-day. Great changes have been made, as will be shown. Japan has advanced, but nevertheless the fundamental wants of the people are still the same; or rather are so closely related to the old wants that in order to minister to the new we must understand the old.

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THE POLITICAL NEEDS

AND now for the various needs—the Macedonian cry—which, sounding clear across the wide Pacific, caused our fathers some fifty years ago to send ambassadors of Christ to Tokyo.

We shall speak of the confused conditions of Japan, political, social, and cultural; and shall commence, for purposes of convenience, with a characterization of the political situation. But it must be borne in mind that these are only signs and symptoms of one deep and final need.

It is a truth written large across the page of history that a government is but the expression of a nation's vision. No government has ever risen or ever can rise higher than the religious ideals of the people to whom it ministers; and wherever we see an inefficient government stumbling along in its inefficiency for centuries, we surmise that the trouble lies in the insufficient religion of its people.

In the early days, when first the Japanese gained control of the country, their leader, or Mikado, dominated. All their early progress, from the time when, beginning as a small clan, they gradually subdued their neighbors one by one, until they won the allegiance of almost all their fellow-islanders, was due to their having

When it was Dark

this one ruler at the head of a highly centralized system. (Murray, Chapter IV, specially pages 66-73.)

But, beginning about the year 700, there arose a family called the Fujiwara, which was destined in time to usurp the authority of the rightful rulers, and saddle upon Japan a government which for combined inefficiency and longevity has hardly ever been equaled. (Murray, pages 119, 125-133.) This was the origin of the famous dual government, which was no more and no less than a government by usurpers, though this word "usurper" is not to be understood in the same sense as that in which we use it in Western history.

The gist of the matter is as follows: Great and shrewd soldiers to whom the Mikado had entrusted the subjugation of his enemies took advantage of the fact that their ruler had, through a life of luxury, lost his love for, and skill in, battle. If the Mikado's enemies were to be put down, it could only be as his generals, or Shoguns, did the work; and they, realizing how indispensable they had thus become, compelled their feeble master to grant them almost all the powers and prerogatives of royalty itself. This did not take place all at once. It was the result of centuries of struggle. The Fujiwara family was the first to grasp at the power, and their ambitions were later disputed by

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other great clans, such as the Taira and Minamoto. Between these contending parties poor Japan became a field of blood. It was like the period when England suffered from the wars between the adherents of the Red and the White Roses, though in England that condition lasted but a few years, while in Japan it went on for centuries.

Finally, however, these internecine strivings after a power to which neither of the contestants had any right—the power and position of military dictator—were brought virtually to an end by the appearance of a member of the Minamoto family, Yoritomo by name, who was so much more able and strong than any of his adversaries that he won for himself and his family a firm hold on the Shogunate and inaugurated the era of the dual government proper. (Murray, pages 137–150 and page 504.)

So it was that, beginning about the time when, through the Magna Charta, England laid the foundations of a good government, Japan, through the establishment of the Shogunate, laid the foundations of a bad government—a dual government—which was to last until the time of our Civil War.

There is nothing in history quite so strange as this story of the Shogunate in Japan. The Shoguns were in one sense the rulers of the land and in another they were no more than the

When it was Dark

Mikado's generals. The Mikado lived in seclusion at Kyoto; the Shoguns in pomp and state at Kamakura, then at Odawara, and lastly at Yedo, now called Tokyo. The one held all the titles, and the other all the power; the one was ruler in theory, the other in fact.

Under such a system it should be evident that real peace and progress were impossible. If the actual rulers were only such by might, who could ever tell what the political to-morrow would bring forth? If the real rulers were impotent, how could a true respect for government arise; and if there were two centers, how could any lasting organization be developed?

But, it will be asked, why did not the Shoguns do what men in their position in other lands have always done—depose the theoretical ruler and crown themselves Mikado? Why did such powerful men allow puppet emperors to remain on their thrones, and within a few miles of them? When we ask this question we at once open up the fascinating subject of the divine descent of the Mikados, which lay at the back of it all.

If the reader will look at a list of the rulers of Japan he will find that the first was Jimmu Tenno. (Murray, page 491.) Japanese history tells us that this Jimmu was the direct descendant of the Sun-goddess Amaterasu. It is further told how in the olden days the gods made

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those wonderful islands for the special habitation of their descendants, and how after various vicissitudes Jimmu, the first of their race to dwell only on the earth, took upon himself the task of ruling the Sunrise people. (Murray, Chapter III.)

When we learn this we are prepared to understand why those who took the power from out of the Mikado's hands dared not take the title also. How could they, earthly-born as they were, violate that which the gods had ordained? They might be presumptuous in political things, but not in things divine.

Now we democrats are ever ready to scoff at all theories of divine right of kings, but all those who know the Japanese people tell us that their faith in the divine right of their Mikados has been a valuable and useful asset and one by no means to be scoffed at. So let us respect this belief and recognize the benefits which it has brought.

There can be no doubt but that through all the centuries of history this conviction absolutely dominated equally peasant and powerful lord. In fact, no Shogun ever dreamed of disputing his master's title; no traitor ever questioned his Emperor's right. Even the haughtiest of the usurpers went through the form of having the Mikado invest him with his power and titles.

So this was the condition. The Mikados were



A Sacred Gateway of Old Japan

When it was Dark

unable to rule, and yet could not be deposed; while, quite contrary to the custom in all other lands—a custom which in many ways has elsewhere made for progress—the Shoguns could rule, but could not acquire the complete title thereto.

Of these *de facto* rulers, the greatest were three who lived about the time of Queen Elizabeth—Nobunaga, Hideyoshi, and Ieyasu. (Murray, pages 179–224.) These men, though they were not the rightful rulers of the land, are still its national heroes. They stand almost for what Washington and Jefferson stand with us, and were without doubt great builders of empire. The last-named, Ieyasu, is perhaps the most important, since he founded the house of Tokugawa, a dynasty of Shoguns which descended from father to son, just like the succession of the real kings, from 1605 to 1866. (Murray, page 508 and Chapter X.)

This brings us down to the present time and puts before us the full extent to which the dual government developed. Throughout the last two hundred years, the son of the Mikado succeeded to the throne and the son of the Shogun succeeded to the Shogunate, so that we have two royal houses, as it were, living side by side in the same land. Two capitals existed. At Kyoto the descendants of the divine Amaterasu lived in comparative seclusion. Though recog-

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nized by all as their rightful overlords, still it was useless to go to them for help or protection, since they possessed no power and were but the creatures of their Shoguns, who lived at Yedo. Yet though they were without power, it must be remembered that in theory they were all-powerful and the only true governors of the land.

So these two courts lived on side by side and the masses suffered. How could any satisfactory government evolve under such a system? If we know anything of human nature, we know that it was only by guile and unworthy methods that the Shoguns could maintain themselves, since even the strongest must resort to trickery to keep for long that to which their followers know they have no right.

Though we cannot trace it directly, perhaps the most disastrous result of these conditions was the law which forbade the people to have any intercourse with foreigners. The exact occasion for the promulgation of this decree was the experience which the people had had with Christianity when it first invaded the land in the sixteenth century. But be that as it may, it was a Shogun, Ieyasu, who made this law, and by his descendants it was maintained for more than two hundred years. When one learns, as he will later, that the Shoguns fell because of the coming of the foreigner, it will be seen why they continued their suicidal system.

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This self-imposed isolation was a vital fact in old Japan political. It was a capital offense even to leave the land, while the foreigner who landed was at once deported or put to death. In a word, the land was absolutely shut off from all intercourse with all other peoples in the world, and under such a rule one cannot wonder that it was lifeless and its government reactionary.

Such, then, was the political condition of old Japan. It was a land without a real government; a land, as Japanese patriots now assert, under the sway of a corrupt "boss"; a land which was rent in twain between contending factions; and lastly, a land which could not hold communion with other peoples. This was the condition in which our Commodore Perry found it, and from which it was delivered by contact with the outside world.

But where does the need for the Gospel come in, some may say. And one can reply directly that between the Gospel and good government the connection is immediate. Read the history of the world and the story of how, under the touch of the Gospel, nation after nation has adopted principles of equity and political rights; read how Christianity has made for wise rule and sane government; and finally remember that the theory which our faith teaches leads to democratic institutions and the right of the people to have good government and interna-

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tional relations of peace and good will. We can say without fear that the basis of everything which we now congratulate ourselves upon possessing in the way of government and international intercourse and concord is the teaching of the Master. He was the Founder of the kind of rule of which the Sunrise people were in such sad need.

THE SOCIAL NEEDS

LET us turn next to the social needs of the Mikado's empire. It has been said that a government cannot rise higher than its religion. Far more is this true when applied to society. Social life as seen in the family, in the relation between employer and employed, and between man and man, can never rise above the religious ideals of the people. Religion is a social thing—it is *sociability* in its true sense, since sociability means *recognition of brotherhood*; and a recognition that all men are brothers is the only way in which men may approach to a sufficing knowledge of God—"Hereby do we know that we know Him, if we keep His commandments," and the second of them all is, "Love thy neighbor."

So religion is a social thing—is society! It follows inevitably that as we regard God, so relatively will we regard the brethren. True

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“religion” is not my own private relation to God. It is rather a threefold affair of which the constituent parts are: myself, my neighbor, my God. Now because the three parts are thus bound together, it follows that if my idea of God is inadequate, so also will be my idea of my neighbor and my brotherly relation to my neighbor, which is the basis of all social progress. Only when God is known as the Father of love can men of all kinds and characters clasp hands as brethren; and it is that clasping of hands which is desired and striven after by all the thinkers and serious-minded people of the world.

But what were the facts about social Japan? And did the conditions there bear witness to this law?

(1) In the first place, there was a part of the population which was regarded as being beyond social or political recognition. The *Eta* and *Hinin* were two classes of people who, while not actually slaves, were at any rate in that position. They were regarded as being unclean, and to deal with them was to defile one's self. The *Eta* were those who slaughtered animals, tanned leather, assisted at executions, and performed similar tasks. The *Hinin* were still lower and were despised, not because of their occupation, but because of what they were.

Christian lands long endured such an anom-

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aly, such a contradiction to their Gospel, and perhaps we cannot throw stones; but just because we were derelict is no reason why we should approve of similar conditions elsewhere. Perhaps in our own defense we can say that Western people *knew* that they were in the wrong, while in Japan there was no standard or ideal which would even so much as suggest that all men ought to be recognized as brethren. How could they know? They were like children lost in the dark, waiting for those who had the torch of truth to come and lead them. This fact, then, that there was a considerable body of people, and people of the same color, who were deprived of almost all human rights, is our first evidence that the social standards in Japan were false.

(2) In the second place, the family life, accentuated intensely as it was, never possessed those elements of purity and power which are necessary to its highest development. The father could have as many concubines as he chose, and the concubine's child might be set above that of the wife. As an illustration of this, the continuation of the imperial line for 2500 years owes itself in part to the fact that concubines' children could succeed to the throne. In Christian nations, wars of succession have been due to the uncertainty of a family line; with a system of concubinage this was

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avoided. Following this, and directly traceable to it, is the further fact that male purity seems to have been an unknown concept. And lastly, women were held in such slight regard that the daughters of the family were often driven to a life of shame for the financial benefit of the parents.¹

It follows naturally from these facts that the equality of husband and wife and an indissoluble marriage bond were not even dreamed of. The father, not the parents and children, typified the family. The man was all, and the woman theoretically nothing. There were of course many noble and happy women; but they were exceptions. The ideal of womanhood and motherhood and children by one wife—this centralizing ideal of family solidarity, so essential to social and national progress, was utterly lacking. When we come in a later chapter to the ethics of Confucius, which supplied the ideals of the people, these things will be understood; in the meantime, they are merely put forward as illustrations of the neediness of social Japan.²

¹ Compare Griffis' *Verbeck of Japan*, page 85.

² It is interesting to note that in the days before Chinese influence overcame the land, the position of woman was probably far higher than this—perhaps they were held as men's equals. At all events, it is certain that before continental civilization came into Japan some of the leading characters were women. To women they owe their greatest romances, the *Monogatari*;

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(3) Next, the relation between employer and employee was hopelessly awry. Feudalism prevailed. (Murray, Chapter XII.) The employee was virtually the slave of his employer. They were not brothers in any sense of the word, and enmity rather than fraternity was the only possible result of the system. This is almost the most striking fact in social old Japan. Western peoples did away with feudalism long ago, but it has cast its shadow over the Sunrise people throughout her history. Under such a condition we know that no abundant economic development or social prosperity could be expected.

Lastly, we turn to the cultural life and find there also sad deficiencies. There were great thinkers among the Samurai (Murray, pages 281–286), as the knights were called, and many Buddhist priests produced brilliant material.

their first inspiration to learn agriculture; their first stimulus to develop art and letters. Suiko, a woman, was the champion of Buddhism; Gensho secured the writing of the *Nihongi*, the chief historical record of the people; and Koken built the Buddha of Nara and the first temple at Nikko. As Griffis puts it in his *Japanese Nation in Evolution*, in the age of Yamato, “women held relatively a much higher place than in the later ages when Mongolian and Chinese ideas prevailed.” (Compare pages 79, 88, 105, 106.) Much as Japan owed to China for her civilization, her letters, her culture, she seems also to have learned from her how to degrade woman. Those who would teach them now should be able to use this fact as a strong argument. It is further suggestive that under the present order women cannot succeed to the throne.

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But these were the exceptions. As it has been said by one who knows the people well: "While the impartial critic must award all due praise to the Japanese intellect and the record of its power and achievements, as manifested in a thousand years of its literature, yet the total output of the national thought is not of a kind or quality to be ranked either with the great nations of antiquity, or with the work of the leading European nations. It is very certain that the first intellectual attacks of Japanese writers against Christianity were not of a kind to command respect for the Japanese intellect. They seem even now more often like the work of children than of reasonable men."

Education remained until very recent times in the hands of the Buddhist priesthood. The temples were the schools, and the principal subjects taught were the sacred books of Buddhism. In the seventeenth century the Confucian classics were brought into educational use, and the committing of them to memory was held up as a sufficient end for learning. This, though valuable in its way, did not encourage originality and free thought, as did to a certain extent the monkish schools of old Europe.

The whole national culture of the Japanese must in the last resort be adjudged to have been unworthy of them, since their scholars failed to

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educate and enlighten and improve the conditions of the people. Chamberlain tells us that the Japanese got everything they ever knew, except cleanliness, from China; and it is certainly true that as educators they were failures, if we regard education as a means to an end, and that end improvement and wider knowledge.

Had they been less able than the Occidentals, their condition would not move us to such sympathy, but we know that they were fully the intellectual equals of our forefathers. How, then, can we regard Japanese culture of the past as fulfilling that destiny to which their intellect entitled them, when we realize how for centuries they remained utterly childlike and ignorant of the simplest facts of life? They produced fine color-effects and had a true æsthetic insight, but this was not enough; the idealizations of Lafcadio Hearn represent the thoughts of an enthusiast and not the stable opinions of those who are the best judges.

To sum up what has been said of these three phases of the national life:

It might be argued that the social and political life as described presents a situation as satisfactory as that in Sicily or Spain or Spanish America; that those Christian peoples are, relatively speaking, quite as backward and unmoral and economically wasteful as ever was

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old Japan; and that therefore one cannot cite these conditions as evidence that the Gospel was needed. This is true in one way, but not in the way that counts. As Browning puts it:

“ 'T is not what man does which exalts him,
But what man would do.”

That is the difference that the Gospel can make. It can make men discontented with their scarlet sins—the state of mind which marks the beginning of salvation. Therefore we say the knowledge of the Lord Jesus Christ was needed to give to those needy people that discontent which alone can inspire men to better their condition and lift themselves up to God.

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CHAPTER III

WHY IT WAS DARK

“Clouds and darkness round about him.”

AT the commencement of our discussion it was stated that a people's religion is ultimately responsible for their condition. In other words, the political and social and cultural needs which we have been considering are in the last resort to be traced to the faiths to which the people of Japan gave their allegiance. Whatever of solidity and sanity was lacking in the life of the people is to be explained, according to this hypothesis, by the fact that their religions were not competent to lift them to higher levels. If this is so, and it is a fact generally accepted,¹ then it follows that fully to understand their condition—their needs—we must know about the religions which have created them. So, turning to these fundamental things, these diseases, if we may in anticipation call them such, of which the political and social

¹ The student is urged to think this matter out for himself, and is referred to Dennis' *Christian Missions and Social Progress* at large, and Volume I, page 34, in particular.

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and cultural conditions were but symptoms, we begin with Shintoism. To be sure, the religion of Japan came to be, and now is, an amalgam of three kinds of creeds, but to understand the situation it is necessary that we take them up in detail.

SHINTOISM

A SYMPATHETIC writer tells us that Shintoism is the “oldest and perhaps most simple of all creeds,” and we can accept that statement if we define “oldest” as “least altered” and “simplest” as “least developed by theologians.” Let us look at it first historically, and then let us see what are the chief points to be noted about its system of worship and its relation to the life of the people.

There seem to have been four distinct periods in the development of Shinto. In the earliest days the people of Japan were polytheistic nature-worshippers. They deified everything which struck them as unusual. Among their gods, the Sun was the greatest.¹ Then came the next step, which lends to Shintoism its originality and uniqueness. Out of the crude nature-worship there was developed, in the so-called Yamato period, the more or less definite faith called Kami-no-michi, “The Way of the Gods.”

¹ Compare Aston, *Shinto, the Way of the Gods*, page 66.

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The Sun-goddess, daughter of Izanami and Izanagi—the “Adam and Eve of Shinto”—is now proclaimed the grandmother of Japan’s first emperor, Jimmu. Thus we have the Mikado’s throne and country recognized as the special creation of the most high god. In other words, this religion lays it down as fundamental that Japan was the chosen land of the gods, and that their representatives and descendants were appointed to rule over it.

Such is the basic idea of Shinto. It will at once be seen that certain conclusions follow: (1) that Amaterasu, the chief progenitor of the imperial line, was to be worshiped as the ancestor of the Mikado, and that thus the idea of ancestor-worship, not in a general but in a special sense, dominated; and (2) that loyalty to the royal house became the highest expression of religion. The Mikados were not necessarily gods, but they were—and are—god-descended; and hence patriotism and faithfulness to them became the all-sufficing demonstrations of the god-fearing citizen of Japan.

It is often affirmed that this worship of the imperial line does not constitute a religion. That affirmation, from certain points of view, is right; but, broadly speaking, it is wrong. Shintoism is the deepest fact in the early life of that nation. Whenever other religions have come to Japan they have had to adopt its gods

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and ideas into their systems in order to catch the ears of the people.

But perhaps we can acquire a clearer idea of Shintoism by showing how it differs from other creeds.

(1) It has no sacred book. Moslems have their Koran; Buddhists, a large number of sacred books. Shinto has none.

(2) It has no moral code, no laws, no prohibitions. It possessed, in its early form, no words for marriage or purity. If one revered the Mikado, his royal ancestors, and other deified national heroes, he did all that was necessary.

(3) It allows no room for anything either earthly or heavenly outside of Japan. It is essentially a local creed.

(4) It recognizes no dividing line between the divine and the human governments. It is just as if the modern Greeks, believing in Zeus and Hercules his son, traced from them their royal line down to the present day. All other religions see a wide difference between God and man.

(5) It treats of no future state; it ever looks backward.

So much for the second stage of Shintoism. The third is that which developed under the influence of Buddhism, say between 550 and 1700 A. D. When Buddhism came to Japan it



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absorbed the national cult by declaring that the Shinto gods were but manifestations of Buddha, and forthwith Shintoism became Ryobu (double-faced) Shinto, losing its simplicity and becoming a complex, degenerate, and priest-ridden polytheism. Buddhist priests presided over all the shrines, their ritual dominated, and their crudest superstitions permeated everywhere. It was, as Chamberlain puts it, a "period of darkness and decrepitude."

The form of Shintoism in which we are interested—that is to say, the form which influenced the national life and was responsible for its needs—is that which remained and survived the invasion of Buddhism—that which lay at the basis of the debased mixture of these two creeds through the seven hundred years.

There is a fourth and modern phase of this religion, but with it we are not at this moment concerned. Just now we want to know what the religions were which made the needs of old Japan. Let us therefore look at old Shinto—at the ideas which always persisted below the overcurrent of Buddhism—and of course we can best see what it meant to the people by looking at their rites and ritual.

A vast number of shrines (Shinto has only shrines—no temples) were established all over the land. There are said now to be 193,476. In each certain sacred articles were kept—the

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mirror, the sword, and the jewel. The mirror stood for that one given to mortals by Amaterasu in order that in it they might possess her likeness, since once on a famous occasion she had looked in it. (Murray, page 44.)

To these shrines the people went, and still go, in great numbers. All children are presented at them with an offering, the boy on the thirty-first day of his life, and the girl on the thirty-third.¹ There was, however, no common worship. Each went as an individual, and whatever he did there he did alone. (Think of the loss to a people who have no common worship!) Having reached the entrance to the shrine—few ever passed it—the devotee would ring a bell, suspended for that purpose, to attract the god's attention, and then clap his hands. This last was regarded as a peculiarly appropriate and worshipful act.² Then, having offered a prayer, the suppliant would depart—in peace? Aston tells us that “moral and spiritual blessings are not dreamt of,” and that petition for them is unknown. The worship of this cult does not go beyond the ringing of a bell, the clapping of the hands, and the offering of copper coins along with a few prayers. That

¹ Compare Bacon, *Japanese Girls and Women*, pages 4 and 423. Note that the birth rites are Shintoistic, the death rites Buddhistic.

² Compare Aston, *Shinto, the Way of the Gods*, page 209.

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is all there is. And it all takes but a moment or two. The more elaborate and suggestive acts of other religions, such as daily prayer or ceremonial washings or confession of sin or prayer for peace eternal, seem to be entirely lacking.

The Shintoistic act of deepest importance is the visit or pilgrimage to the greatest of shrines at Ise.¹ There, in lovely surroundings, is kept the original Mirror of Amaterasu, and to offer a prayer and some coins before the simple shrine which contains it is the highest act of worship which a Shintoist can perform. Thousands make this pilgrimage, but instead of its being a solemn and devout proceeding—Shinto is at least a religion of laughter, which is better than one of unnatural gloom; and Christianity can well make use of this joyous side—it is “the greatest frolic or holiday of the year or the lifetime, a prolonged picnic, a vast merry-making.”²

¹ The most striking thing about Shinto shrines is their utter simplicity. They are nothing, relatively speaking, but “crude huts.” Griffis tells us in his *Japanese Nation in Evolution* that “China and Korea are the lands of stone and brick buildings. Japan builds with reeds and grass, bamboo and forest trees. Almost all her architecture is impermanent and perishable. . . . The Shinto Temple . . . is but the evolution of the primitive hut of cane and straw. As in Malay lands, the rafters are crossed at the ends. . . . At Ise—Mecca of gods and men—the edifices, precious but evanescent, are torn down and renewed every twenty years.” (Page 32.)

² Mrs. Bishop, in article “Shinto” in the *Religious Systems*

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Lastly, as if to make the picture hopelessly pathetic, wickedness flourishes around these shrines in open day—the incongruity between immorality and a shrine of the gods not occurring to a people who knew not a religion with a moral code. Such is Shinto, a creed of frolic and fervent patriotism, of triviality and triumphant loyalty; a creed calling, as Count Okuma shows, for purity in heaven and earth, and yet a creed without moral law; a creed which has produced great soldiers, and yet a creed which promises no reward; a creed which led the Sunrise people to the top of Pisgah, and yet which could not guide them across the Jordan to the promised land. What shall we say of its power to save our brothers of Japan?

BUDDHISM

A STRIKING thing about Buddhism in Japan is its difference from Buddhism as practised in Ceylon or Siam, or from the original religion taught by the lowly Gautama¹ in India some twenty-five centuries ago.² Let us begin with

of the World. Also pages 278–285 in *Unbeaten Tracks in Japan* by the same author.

¹ Accent on the first syllable.

² A most interesting discussion of the development of Buddhism, of the influences, Christian and other, which caused the growth of the “Mahayana,” or late and amplified Buddhism

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a brief account of this creed which now possesses, according to some reckonings, 438,000,000 of adherents.

Gautama, known also in his youth as Siddhartha, the son of Suddhodana, Rajah of the Sakyas, was born about 600 B. C. at Kapilavastu, a hundred miles north of Benares. Though brought up in luxury and all the comforts and selfishnesses of Oriental despotism, he exhibited from an early age a melancholy turn of mind. The sufferings of mankind oppressed him, and, we say with reverence, "he was moved with compassion for the multitudes."

At the age of twenty-nine he could no longer endure a life of luxury in the midst of the miseries of the world, and so he left his home and wife and wealth and comforts, and endeavoring to escape from the thought and the sights and the sounds of the suffering of mankind he fled into the wilderness. It was there, away from the pomp and pageantry and the contrasted squalor and misery of the world, that the holy man *thought out* his system of theology. With it and with the details of his fascinating life we cannot here deal.¹ Suffice it to say that he

such as is found in Japan, can be found in Arthur Lloyd's *Creed of Half Japan*. The author of this book suggests that the Nestorian missionaries greatly influenced Buddhist theology.

¹ See T. W. Rhys-Davids' *Buddhism*, or, for a shorter ac-

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taught that the cause of all suffering was man's thirst and craving for pleasure, for existence, for earthly life. Here was the answer to the question which forever rang in his ears—why is life one endless agony?

It was because men set material and mundane things above the heavenly that they had brought themselves into bondage. They desired the world, and in that desire they became its servants, and whoso becomes the slave of that which is earthly is condemned to misery.¹

Having thus with real insight told of the cause of suffering, he lays down certain laws by which it can be avoided. And that "way" by which man can escape from his miseries is the be-all and end-all of the teachings of the Buddha. The "way" is the holy eightfold path of "Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Memory, Right Meditation." He who thus thinks and acts can escape into Nirvana, the painless, aimless, quiescent state for which all men cry. If men want peace, let them cease to desire anything earthly.

count, the chapter on Buddhism in Menzies' *History of Religion*, or Robert Speer's *The Light of the World*.

¹ Buddha's teaching begins with the Pauline idea as put in the eighth chapter of the Epistle to the Romans, but he differs in that he had no idea that life in the flesh could be made pure and unselfish and holy. To him all flesh was sinful and could never be redeemed.

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Such is the essence of Buddhism, but had it rested there it would probably never have attracted the millions who now confess it. No sooner had the holy man died, however, than his followers made of him a god—though he himself virtually denied that there was a God—and with him as the central deity they developed a complex theology and an idolatrous system of worship. The cult soon became a typical Oriental religion, with all of those elements against which Gautama himself had so eloquently inveighed. It is in one of these later forms of Buddhism that our interest lies.

Two schools arose soon after Gautama's death—the Southern, which has always been the purer, and the Northern, which has from the beginning been profoundly alien to the tenets of the seer himself. Japanese Buddhism is perhaps the least debased of the more unorthodox of these two forms. In Ceylon and Burma it largely remained an ethical cult; in Japan it became a religion of innumerable gods and innumerable superstitions, with idols and fairytales and meaningless mummeries.

Like so many other things not native to the soil, this degenerate form of a once pure system of ethics came to Japan in 552 A. D. from Korea, where it had gained a great hold. Just about the time that Augustine went to England, this Indian religion, largely through the patronage

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of Shotoku-Taishi, the prime minister of an empress, gained a secure hold upon the Sunrise Kingdom. Though it may have taken many years to effect a complete conquest,¹ it did do so eventually, and for six and a half centuries it practically controlled the situation. (See Murray, page 106.)

Our immediate question is: What was Japanized Buddhism, and what did it teach? From one point of view, Buddhism came as a blessing to the people, since by it they were first driven from their Shintoistic insularity, and forced to recognize that there were peoples and nations beyond the boundaries of their islands. It gave them, in a word, their first conception of the universe. For us Christians this is interesting, inasmuch as our creed is *par excellence* the universal creed. We think, if we are true to our Master, in world terms; and the chief lesson which we have to teach is the unity and solidarity of all the peoples on the earth.

But if the creed of Gautama was useful in that it gave them a world vision, and “welded the Japanese people into a nation,” it rendered an even greater service in that it prepared them for the news—inadequately and inconsistently, to be sure—that the poor have equal rights with

¹ Some say it took several centuries; and if this is so, Christians need not think that the progress of their own creed is slow.

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the rich in the scheme of things. Buddhism, which is split up into irreconcilable divisions, has two sects, the Shin and the Nichiren, which make it their special duty to teach that the lowliest humanity, even the *Eta* and *Hinin*, may reach Buddhahood,—blessedness,—and the former taught—and teaches—that women can without transmigration attain to that desired state. Both of them held up the god Amida, who is still the favorite god and most on the lips of the people, as a god of infinite compassion, ready to hear the cry of all in distress.¹

Though this Aryan creed brought benefits such as these to the Japanese, and though in many ways to the superficial observer it resembles Christianity—especially in the Roman form—still it would be a grievous mistake to imagine that the teachings of our Lord and those of the Buddhists were similar.² As a matter of fact, it would be hard to find two creeds more dissimilar.

Of course in some outward ways and in the

¹ Compare Arthur Lloyd, *The Creed of Half Japan*, for what is perhaps the most satisfactory exposition of Amida and “his” attributes (page 265 ff.).

² The resemblances between Buddhism and Christianity are often dwelt upon, and always strike the superficial observer. In their gorgeous ritual; in their fasts; in their monks and nuns and priests; in their proclamation of a way of salvation; in their missionary zeal—in all these ways Buddhism is strikingly like some forms of European Christianity.

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tenets of some of its modern sects, such as the Shin just mentioned, Buddhism does resemble the creed which we profess; but when one looks down into the heart of the matter he finds that these resemblances are utterly deceptive. For example, there is the doctrine of the boundless compassion of Amida. How can such teaching help a man to live when behind it stands the much more fundamental doctrine of Ingwa—*karma*, or fate? This teaching of Ingwa really nullifies all theories of Amida's mercifulness, inasmuch as it is nothing less than utter fatalism. Whatever a man may do or desire, he is forever held fast bound in the grasp of fate. Every deed brings its result. Every sin brings retribution. Every evil thought sets in motion an endless chain of cause and effect, so that one must reap what he sows. Now, Christians believe that God can overrule this relentless law, that an evil deed may be atoned for and wiped away; but by this Oriental creed there is no power which can absolve or undo the merciless chain of cause and effect. The believer can do no more than look forward to another incarnation in which a new opportunity will be given. The very keyword to Buddhism is Ingwa, or fate. As Griffis puts it,¹ "If the cry of the human spirit has compelled the makers of Buddhist theology to furnish a

¹ *Religions of Japan*, page 302.

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goddess of mercy, it is but one subordinate being among many. If . . . Amida is thought out, it is an imaginary being. The symbol of Buddhism is the wheel of the law, which revolves as mercilessly as ceaselessly."

Perhaps one can gain the best idea of the fundamental teachings of Buddhism by comparing it yet more fully with Christianity. In his theology the Christian says, "God is all"; the Buddhist, "All is god." The one teaches a personal Father; the other an impersonal force. In fact, it is hard to find any god at all in Buddhism. What Gautama and his successors set forth as god resembles the blind force or eternal energy of such thinkers as Herbert Spencer. God is not a Father, but an impersonal and infinite power which drives the universe onward because it must, not because it wants to, and is itself subject to the law of fate.

Again, Buddhism says, "Save me from existence"; while the Christian says, "Save me from evil." The one believes in destroying the passions because they are evil; the other believes in controlling the passions and purifying the flesh. The one sees nothing good in life. Life is a curse, and to be delivered from it is the greatest good. The other sees that life can be made good and worth while if, through the grace that is given to us, we will only fight

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against the world, the flesh, and the devil, and present our bodies pure unto the Lord.

To put it in another way, one might say that Buddhism teaches the following: (1) That there is no god in any real sense. (2) That there can be no redemption of the flesh. (3) That fate rules over all; so that, strive as we may, we cannot escape from its clutches. We might say that indirectly it teaches also that a religion need not be too scrupulous and precise; that if its prosperity demands a sacrifice of some element, let it be sacrificed. Change the creed in any way to make it fit the characteristics of various peoples.¹ (4) Finally, in its Japanese forms it teaches idolatry and polytheism.

Perhaps in this last respect Buddhism reaches its lowest level. Japan has become a land of idols, some of them gigantic in size. (Murray, page 287.) In some temples images of Buddha are found by the hundreds, and, all in all, this cult has turned a people who were originally singularly free from the worship of graven images into a people who bow down at every corner to wood and bronze and stone.

And then, the multiplication of gods and goddesses incident to its endeavor to accommodate itself to the Sunrise people brought Buddhism

¹This is seen in the difference between Japanese and other forms.

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to the level of the pathetic. Whenever a new god would be found, the Buddhist missionary—not from insincerity necessarily—would at once see in it but another incarnation of Buddha, and thenceforward it would be given a place among the already large collection of deities. And so with the ever increasing number of gods came an ever increasing complexity and indefiniteness, until now the pious Buddhist would not dream of trying to tell you the names of all the gods, since their number is legion.

Atheism or pantheism (whichever you will), fatalism and polytheism—these three—make up the creed which has been for a thousand years and more the very heart of Japan. What shall we say as to the effect of such a hybrid cult on a people? Imagine a creed which teaches that there is no god, and yet to further its cause teaches of gods innumerable! Atheism: there is no god. Pantheism: all is god. Polytheism: there are gods by the thousand. And then, beneath this confusion, lies the law of fate to which every human being is subject. Surely such a creed could result in nothing but low ideals and hopelessness! How could a nation be truly happy which breathed in such a religious atmosphere as this? How could the state become strong or efficient so long as the religion was loose and compromising? How could the social life of a people develop under a creed

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which taught that all was fate and that the flesh was inherently and incurably vile? Why try to purify that which is by nature impure? And, lastly, how could culture increase in a land where ignorance was courted by its priests; where the chief religion taught such glaring inconsistencies as those at which we have glanced?

Buddha commanded that his law should flow *eastward*; Christ's law went *westward*. Are not the contrasted results of their progress striking? And can we not, from what little we have seen here, understand in part why the Orient has spent so many weary centuries in ignorance?

And does not the picture of it all stir the Christian's heart to pity and to love? If our religion makes men happy, as we claim, is it not quite the most natural thing in the world that we should want to tell others of it, that they may be happy too? Japan has a right to the happiness that dwells in the presence of Christ. It is our high privilege to help her, and we are trying to do it, not in any Western pride—for where would *we* be now without the Gospel?—but in that tender humility which knows neither East nor West, but which loves the world because Christ loves it.

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It has been said, in the language of our theology, that Shinto furnishes the Japanese with a theology, Buddhism with a soteriology (way of salvation), and Confucianism with an anthropology. "The average Japanese," writes Griffis, "learns about the gods and draws inspiration for his patriotism from Shinto, maxims for his ethical and social life from Confucius, and his hope of what he regards as salvation from Buddhism." This introduces us to the last of the religions of Japan—if, indeed, it can be called such—and it prepares us to discover that Confucianism plays a part of no small importance in the lives of the Sunrise people.

"If," we have said, "Confucianism can be called a religion." The reason for this "if" is, that this question is raised by many who aver that it lacks the necessary elements to bring it into such a category. We are told that a religion is more than an ethical system; that Shinto, with its gods, and Buddhism, with its way of salvation, provide Japan with religion; and that Confucianism merely plays the part of moral adviser. Perhaps this position is justifiable. Let the student, after finishing this chapter, decide for himself whether or not the

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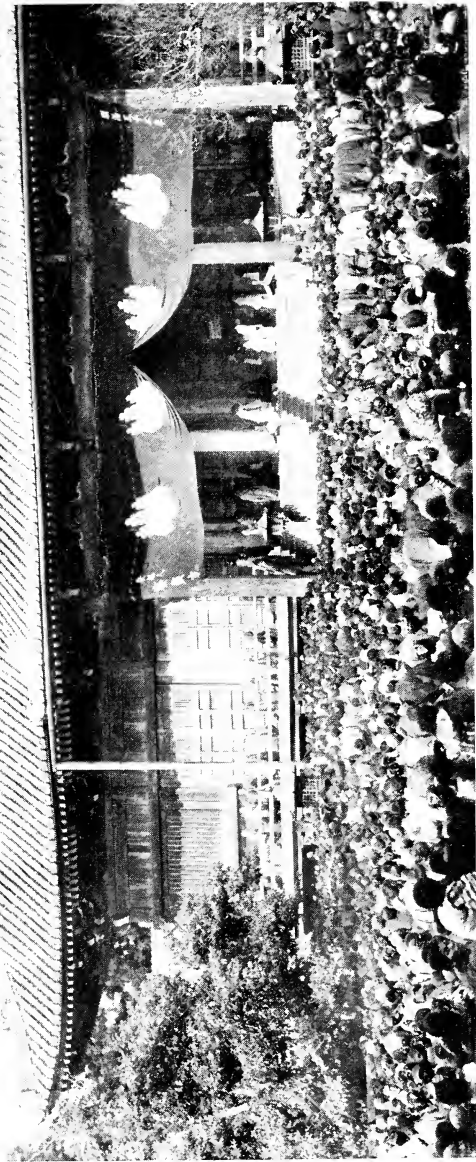
term “religion” may be applied to the system with which we are now dealing.¹

Confucius, as the Jesuits in the seventeenth century Latinized the Chinese name of the master Kung, was one of the greatest teachers the world has ever known. It is interesting to know that in St. John’s College in Shanghai the day of his birth is celebrated as one of the great holidays of the year, and this honor is fully deserved by the man who, twenty-four centuries ago, taught and wrote out a system of ethics, or conduct, which, for loftiness of ideal and for depth of vision, exceeds perhaps all other *human* achievements.²

As has already been suggested, this system was not a theology, nor did it provide a way whereby the individual might win, after the present life, some better and permanent home. Confucius had nothing to say about God. In fact, he avoided reference to the Deity, referring only when necessary to Heaven. One can say almost without fear of contradiction that the Chinese seer did not believe in a God. He

¹ For a statement in favor of the view which regards Confucianism as a religion, see Knox, *Development of Religion in Japan*, pages 175–191. His argument is that behind this world Confucius places another world which, though unknown and speculative, is.

² It would be interesting to compare Confucian ethics with those of Aristotle; they are fundamentally different, but which represents the higher motives?



A Buddhist Ceremony

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was what we would call in these days an agnostic, by which we mean that he refused to commit himself either for or against the existence of a Supreme Being.

Following this there comes naturally an absence of all teaching about a future life. Confucius always looked backward, never forward, and to him the answer to the question of what would become of his soul—if he had one—was a sealed book.

But though he avoided these two problems, he dwelt with wonderful skill upon man's duty to man. He composed an ethical system. He taught men how they should treat their families and friends and neighbors and enemies. He supplied, one might say, a decalogue like that of Moses, only there were vastly more than ten laws, and, what is more important, his laws dealt only with the subjects treated in the last six commandments—that is, those which treat of our duty to man.

What we need to know is the value of those laws. Were they such as to provide the Japanese, to whom they were introduced by the Buddhist missionaries,¹ with an ethical ideal high enough for their political and social needs?

¹ It is not possible to give any exact date as to when Confucianism gained a real foothold in Japan. It may have been by the fourth century of our era, but it probably wielded no wide influence until the ninth. It was at first far more simple

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What was, then, the teaching of the Chinese seer? To put it as briefly as possible, we may say that he arranged the duties of mankind in five divisions which are called the "Five Relations." These are: Sovereign and Minister, Father and Son, Husband and Wife, Elder Brother and Younger Brother, Friends.

When one found himself in a situation which required thoughtful consideration, in order to know how to act, he first decided under which of the relations the situation should be classified. This being decided, under that heading he sought the rule or maxim which would apply to him and his case.

It will be noticed that in this arrangement no relation between man and God is considered. This was because Confucius always refused to deal with such matters, and consequently by this omission left out the most vital of all the relationships in which a man finds himself. Even though one believe not in God, yet a plan of life which makes no provision for dealing with the unknown and eternal is utterly inadequate.

Let us sum up the fundamentals of these five relations.

than it now is. The present developed and systematic code was set forth by Chu Hi in the twelfth century, and the system received from Ieyasu in the seventeenth century an impetus and patronage which have made it ever since the basis of all social laws. Compare Murray, page 286.

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First, that between sovereign and minister. This reveals to us the very quintessence of the theory which made the governmental situation in Japan what it was; and the student would do well to consider the relation between this dominating ideal and the unsatisfactory political conditions which so long prevailed. When one wonders why the Mikado was kept so far from the people—why he was treated as if he belonged to another world—one finds that it is due to the Confucian theory of the relation between sovereign and minister. This first relation is not between sovereign and *people*. There is no idea such as Father of the Country, which we apply to Washington. The ruler is so removed from the masses that they cannot feel toward him as even the Russians feel toward their “Little Father,” the Czar. On the contrary, the sovereign is so beyond the people that, though he can love them, the most that they can do with propriety is to revere him.

This puts before us the basic idea in the “relations.” It is never an equal relation between beings, but rather an unequal one. The first-named party in each relationship is ever in an attitude of condescension. The sovereign loves the people and the minister; they reverence him. As a natural corollary to this it follows that the subjects should never rebel against their lord. One whom man can only reverence

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is one against whom man cannot speak or think. To be in right relation to the one above, one's thoughts should ever be dutiful and one's acts submissive. Obedience in all things should always be the attitude of those who reverence their superiors.

Such a relationship can only develop a theory and practice of government which is the exact opposite of democracy. When one reads that the Mikado is thought of as sitting behind a cloud of gold, with no one at his feet but his prime minister or his empress and his concubines; when one reads that the heaven-descended never touched the ground with his feet, and never went abroad save in a curtained car, it is not surprising that he came not only to be considered as mysterious and invisible as a dragon, but actually to be called a dragon. Is there not much food for speculation in this Confucian relation? And does it not seem to make impossible from the beginning a government which could progress and advance?

The second relation is not that between husband and wife, but between father and son. This reveals the Oriental idea of the family's being more important than the individual. In fact, the seer himself did not include the relation between husband and wife along with the other four. That was added by his disciples. The ideal of this second relation is family loy-

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alty, which is to be conserved through the loyalty of the son and those that come after him to the head of the house. Once again the relationship is unequal, reverence for the father being the appropriate feeling on the part of the son. The father is superior, and as such loves the son. To question his command is to destroy his superiority.

The third relation, that between husband and wife, reflects exactly the same idea. The wife cannot be equal to her husband. She reverences him as a superior being and lives up to the ideal only as she accepts cheerfully her duties and position. It is her duty to make her husband happy and comfortable and never to disobey.

The fourth relation reveals no new idea, being based upon the same conception of loyalty to a superior.¹

Thus the whole system pyramids, as it were, the duties and conditions of existence. Beginning with the sovereign, with ever widening scope, the duty is to love and treat kindly those below. Or, beginning at the base of the pyramid, duty lies with narrowing scope in reverencing those above, up to the apex of the Emperor.

There are two other interesting elements

¹ The fifth relation is of no vital interest here, and need not be dwelt upon. It merely continues the above described relationships into the broader experiences of life.

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in the system. First, the sovereign worships Heaven. He alone can do this. It supplies the one at the top of the pyramid with an opportunity to practise reverence, but whether there lies behind it a recognition of God is another question. Perhaps it may be said that while no God is recognized, still it is admitted that something must be provided in order that the ruler may not lack the opportunity to practise reverence. The other point is that when those below revolt or misbehave, the exalted one should examine carefully into his deeds to see wherein he has brought this upon himself. It is a noble teaching, that when rebellion or disturbance comes, no matter how unjustified it be, the ruler must recognize it as his fault, since had he lived as he should, things would not thus have come to pass.

Such is the essence of the ethical theory upon which the political and social and cultural life of Japan is built. Does it not upon the face reveal large deficiencies? Can a people progress when democracy and equality are impossible; when wives cannot stand upon the same level with their husbands; when subjects cannot do more than reverence their rulers; when everything works backward? For it follows naturally from a theory which teaches that one must always reverence his father, that one's thoughts must ever turn to the past. If our

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descendants are always inferior, then inevitably our ancestors become more and more an object of exaltation. Even so Confucius thought, and he carried it out logically. He would have it that the golden days were gone; that the men of long ago were the best that ever could be; that the most that men could now do was to try and approximate to the majestic worthiness of their ancestors. What fearful pessimism, this! Life was to be thought of as regress, instead of progress toward the "fullness of the stature of Christ."

In a brief account such as this many vital facts have to be left out. Here it has been impossible to do more than point out the essential principle which lies behind the ethical teachings which have dominated in Japan for over a thousand years. While there are many important points which have not been touched upon, still one can say that these principles of inequality in the relation between subject and sovereign, son and father, wife and husband, and of the superiority of what has been to what is, underlie the system.

Socially speaking, everything is based upon the solidarity of the state and family. The individual never counts. In order to preserve that which is "natural," all must be sacrificed to maintain the organization. Let the student think out for himself the many good points in

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this system, and also those which inevitably contributed toward creating a need for the Gospel.

And so we end our third chapter. It has been long, but it could hardly have been made shorter. We started out to see whether Japan was in need of the Gospel. We asserted that over all the political and social situation lay the shadow of the prevailing religions. Have we made our case, and were our predecessors justified in sending, some fifty years ago, ambassadors of Christ to Tokyo?

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CHAPTER IV

AMBASSADORS OF CHRIST

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?"

I. THE SIXTEENTH-CENTURY MISSION, 1549-1638

HAVING considered the reasons why the Church is at work in Japan, the question is naturally asked, How did the Church begin this work; how did she respond to the Macedonian call which sounded in her ears in 1853, when Commodore Perry threw open the closed doors of the Japanese Empire?

But we must go back to earlier times to understand these matters, since Perry was not the first foreigner to greet Japan in the name of the West, nor were the missionaries that followed him the first Christians to bring tidings of the Redemption of the World to the Land of the Morning Calm.

It seems now almost certain that when Columbus sailed from Genoa in search of eastern

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countries of fabled wealth, he had in mind especially the marvelous island of Jipangu, of which he had read in the accounts of the travels of Marco Polo. That, failing in his attempt, he discovered the country which later was to open the coveted wonder-land to Europe, may seem but one of the strange turns of the wheel of fortune. Perhaps it is not fanciful to see in this fact an added bond of fellowship between America and Japan, and therefore an added burden of responsibility.

It was not until a little before 1545, in the worst period of the anarchy that reigned during the Ashikaga Shogunate, that we hear of Europeans in Japan, when Fernan Mendez Pinto and a company of Portuguese mariners landed on the extreme southern point of Kyushiu. On their return they took with them a Japanese refugee, Anjiro by name, who, meeting Father Francis Xavier—just arrived in Malacca on his mission to the East—became his disciple and was baptized. He filled that zealous missionary with an eager desire to preach the Glad Tidings to his people, and as a result Xavier and his companions landed at Kagoshima, the capital of Satsuma, on the 15th of August, A.D. 1549. For a period of two years and three months St. Francis traveled and preached throughout the various provinces of Japan, meeting in some places with an eager welcome and in others

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driven out by the indifference or reproaches of the people. In the early winter of 1551, discouraged by the unfavorable reception accorded to him by the Shogun at Kyoto, St. Francis turned from Japan to knock at the closed doors of the Celestial Empire. However, the following year, before he had even reached China, he died. But he, being dead, yet speaketh; for the seed which he sowed in the Sunrise Land flourished and bore fruit an hundredfold under the watering of the Jesuits who followed the path he had shown them.

The missionaries who came after St. Francis were received by the nobility and the common folk alike with enthusiasm; and by 1573, when Nagasaki became a distinctively Christian city, the greater part of the southern provinces, together with their rulers, had received the Gospel. Indeed, out of the sixty-four provinces in the entire empire, fifty-two had accepted Christ. In 1582 two young princes were sent to Rome to tender their allegiance to the Pope.

But such success was not to be for long. Unfortunately, the fathers became embroiled in the tangle of political strife and civil war that prevailed in Japan during the sixteenth century. Nobunaga, the military dictator of Owari, cherished a deep-seated enmity toward the rich Buddhist priests and determined to use the Christians as a foil against them. During his

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rule they were protected and granted many privileges; churches and hospitals were built, and colleges and schools were founded. But after his death, his successor, Hideyoshi, fearing the interference of the Portuguese in the affairs of Japan, determined to root out the Christians. In 1587 the first anti-Christian edict was issued, though there was no active persecution until 1593, when, by order of the government, three Jesuits and six Franciscans were burned in Nagasaki. From that time until the crushing of the rebellion to which the Christians were finally driven in 1637, the story of the Church in Japan is the story of the Church in the Roman Empire before Constantine.¹

II. PREPARING THE WAY FOR THE NINETEENTH-CENTURY MISSION, 1853-1859

“So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian’s God, or the great God of all, if he dare to violate this command, shall pay for it with his head.” Thus ran the edict issued by Ieyasu in 1638.

For more than two hundred years no Christian service was held openly in the Sunrise

¹ Murray, Chapter XI; Cary, *History of Christianity in Japan*, Vol. I, Chapters I-VIII.

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Land. Only some ignorant country-folk, unknown to the government, worshiped little images of a Mother and her Babe and called in secret upon the hated name of *Yasu*. In the fullness of time, however, it was given to the people that sat in darkness to see a great Light.

During the time the American Commodore Perry¹ was in the Bay of Yedo, the first Christian service since the sixteenth century was publicly held on Japanese soil—a service, it is interesting to note, according to the ritual of the Prayer Book. It happened in this way: While the American fleet was in the bay, one of the sailors of the U. S. S. *Mississippi* died, and “application was made to be allowed to bury him on shore. The authorities stated some difficulties, but finally consented,” and on Thursday, the 9th of March, 1854, with the Japanese officials standing by and offering no obstruction and showing no sign of displeasure, and with between two and three thousand natives, quiet and attentive spectators, the chaplain of the *Mississippi* “performed the usual religious service for the dead, according to the solemn and impressive formulæ of the Episcopal Church.”²

Three years later, on St. Andrew’s day, the

¹ See Chapter VI.

² *Spirit of Missions*, Vol. XX, page 781. Extract from a Sermon of the Rev. George Jones, Chaplain of the U. S. S.

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Hon. Townsend Harris, minister from the United States to Japan, entered Yedo. On the next Sunday, December 6th, he made the following entry in his journal:

“This is the second Sunday in Advent. Assisted by Mr. Heusken, I read the full service in an audible voice, and, with the paper doors of the houses here, our voices could be heard in every part of the building.”

Throughout his stay in Yedo, Mr. Harris continued to read the services of the Church each Sunday, telling the Japanese that he performed his religious worship “that they might not say that they had no knowledge of it.”

As soon as the Sunrise Kingdom was thus opened again, the Church at home began to make preparations to send her ambassadors. In the *Spirit of Missions* for February, 1855, the attention of the readers is called to “the island of Japan as a sphere for missionary operations.” In 1858 the first sum toward the salary of a missionary for Japan was received from St. Mark’s Church, New York. On the 14th of February, 1859, the Board took formal action for the establishment of a mission to Japan by appointing to that work the Rev. John Liggins and the Rev. Channing Moore Williams, at that

Mississippi, preached on Sunday, the 12th of March, 1854. Cf. Otis Cary, *History of Christianity in Japan*, Vol. II, pages 32 ff.

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time missionary priests in the China Mission. They were ordered to proceed to Nagasaki as soon as possible after the opening, on July 4th, of the country to foreigners. But before the news of their appointment reached them, Mr. Liggins was already established at his new station and Mr. Williams was making arrangements to join him there.

It was in 1856 that these two pioneers had been sent out to China. In the course of his labors there Mr. Liggins had been thrown into the midst of an excited rabble and severely beaten. His health, already impaired by his travels in the unhealthy Yangtse valley, was seriously affected by this treatment at the hands of the mob, and he became so ill that he was forced to leave his work and seek health in the more salubrious climate of Japan. Thus in the providence of God it had come to pass that a missionary of the Church was already in Japan two months before the treaty of Yedo went into effect.

Mr. Liggins arrived in Nagasaki on the 2d of May, and through the courtesy of the governor was provided with a house rent free, in return for teaching English to a class of young Japanese officers. Mr. Williams joined him early in July. After six months, the missionaries began to hold services in their house for the American and English traders in Nagasaki.



Rev. John Liggins



Bishop Williams

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Our missionaries were followed very shortly by the representatives of other communions—the Rev. Dr. and Mrs. Verbeck of the American Reformed Church, who stayed with Mr. Liggins and Mr. Williams when they first came out; Dr. and Mrs. Hepburn of the American Presbyterian Church; and Rev. Samuel R. Brown and D. B. Simmons, M.D., both of the American Reformed Church. The next year the Baptists sent Mr. Goble, who had been a marine in Perry's expedition. Others followed, although the outbreak of the Civil War in the United States greatly limited the number of those sent thence. It was not until 1869 that any representatives of the Church of England landed in Japan.

III. THE BEGINNINGS OF THE MISSION, 1859–1872

ALTHOUGH foreigners were thus allowed to hold Christian services on Japanese soil, and although Christian missionaries were permitted to live in the treaty ports, the anti-Christian edicts were by no means repealed, nor was freedom given to preach or to embrace the Gospel. Eighteen months after Dr. Verbeck came to Nagasaki he wrote: "Instead of going to preach the Gospel, you are obliged to observe silence and almost to keep it a secret." And Mr. Williams reported

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to the Board: "There is no immediate prospect of being permitted to engage in active missionary duties. Our wisdom is to sit still for the present." When copies of the Chinese Bible were placed in circulation, they were returned marked "prohibited" by the government officials.

The suspicion with which any foreigner, and especially a missionary, was regarded is almost inconceivable. It was believed that children who went to Christian schools would eventually be crucified by their teachers. Moreover, it was years before foreigners were allowed to live anywhere except in the "concessions" in the treaty ports, and it was exceedingly difficult for missionaries to rent houses suitable for dwellings or schools, and even harder to find houses which the landlord would allow to be used as preaching-places.

Perhaps what lay at the root of the whole trouble was the political unrest of the time.¹ This was the period of the death-struggle of the dual form of government in Japan. The new Japan had come to the birth, and there was not the strength to bring forth. The rulers of the land were aroused, but they were still dazed, and in their bewilderment they tried to limit the influences which made for progress. And so for almost a quarter of a century after the gates

¹ Murray, Chapters XIV and XV.

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were opened, there was little to show for the years of patient plowing and seed-sowing.

In spite of all these disheartening circumstances, to which were added the great difficulties which they were experiencing in trying to learn the language, there was much to make the missionaries thank God and take courage. Every ambitious young Japanese wished to learn English, and the missionaries were welcomed as teachers and treated with politeness and consideration by their pupils. Often these young men would engage in discussions with their teacher, which led the way for him to explain some great truth. Their attitude was characterized by alertness and reasonableness. Moreover, the missionaries were able to circulate many useful books. The prevalent use of Chinese ideographs in Japan made any book that had been translated into Chinese intelligible to the Japanese, and for many years the Chinese version of the Scriptures, together with treatises on scientific subjects, written by Christians and from the Christian point of view, were disseminated by the missionaries. And, last, the simple and self-sacrificing lives of the missionaries were of inestimable value in disarming prejudice and in preparing the way for the more aggressive work which was to follow.

It will be remembered that it was because of

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impaired health that Mr. Liggins had come to Japan ahead of his appointment. Unfortunately, he never fully recovered from the malarial poisoning which he had contracted in China, and early in 1860 he was forced to leave the field. Mr. Williams, however, was not left alone, since in the following summer H. Ernest Schmid, M.D., appointed by the Board in September, 1859, joined him. Dr. Schmid secured permission from the governor to practise and to teach; and while he was learning the language built up a fine practice and even opened a small hospital. Finding the Japanese refractory and unreasonable patients, he decided that he could do more good by devoting part of his time to teaching a class of Japanese physicians in Western medical methods. With this end in view, in the winter of 1860–61 he began to instruct a class in English in order to make the terminology he wished to use later intelligible to his students. For two years he pursued his work with marked success and won the trust and gratitude of his patients and pupils. But in the early part of 1862 his already overtaxed strength failed completely and he was forced to give up the work.

It was ten years before Mr. Williams was reinforced—ten years of lonely waiting. Every report and every letter from him closed as monotonously as the *Carthago delenda* at the

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end of Cato's speeches, with the appeal, "Send us workers." To add to his loneliness and discouragement, there came upon him "the care of all the churches," since in 1866 he was made missionary bishop of China and Japan, and thus for the greater part of the time that he was single-handed in Japan, he was obliged to spend several months each year ministering to his flock in China.

IN 1862 the first Protestant church in Japan had been built by the foreign residents in Nagasaki, and Mr. Williams asked to take charge. In 1866 he had baptized his first convert. In 1870 he wrote of a chapel built in Osaka, where he had taken up his residence a year before, and of four Christians confirmed there. Meantime he was busy studying the language and preparing Japanese leaflets to be used for answering inquirers and teaching catechumens. In 1862 he had translated the Creed, the Lord's Prayer, and the Ten Commandments, and in 1864 had published three tracts.

During this time there had been momentous changes in the government—changes which affected the missionary work very deeply. In 1867 the restriction against travel and study abroad was removed, and young Japanese men were at liberty to learn foreign manners and thought in Europe and America. It had been

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hoped that the repeal of the anti-Christian edicts would follow immediately; but instead, in 1868, the year of the Restoration, more laws were passed against the “evil sect of Christians.” It was commanded that suspicious persons be reported, and liberal rewards were offered for the discovery of those who professed the forbidden religion. Three years before, communities of native Christians had been discovered in the neighborhood of Nagasaki, and this edict was especially directed against them. Many were deported, and some were treated with great harshness. There was even some interference with the work of the Protestant missionaries, several converts being bitterly persecuted and Bible classes in Tokyo broken up. However, the representatives of the foreign powers remonstrated so vehemently that in March, 1872, the Christians exiled from Nagasaki were returned to their homes, and in February, 1873, the government ordered the removal of the edict-boards on which were posted the prohibitions against the religion of Christ. Although religious liberty was not assured until the new constitution was proclaimed in 1889, government interference in religious matters had finally come to an end.¹

¹ Murray, page 379, and Cary, Vol. II, page 66.

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IV. LAYING THE FOUNDATIONS, 1873-1882

It was in the spring of 1871 that Bishop Williams's appeal for workers was at last answered by the arrival of the Rev. Arthur Morris. He was stationed at Osaka, where the bishop, as we have seen, had already opened a chapel, and where he now organized a boys' school, the precursor of St. Timothy's. Mr. Morris occupied himself teaching such pupils as presented themselves, distributing tracts and copies of the Holy Scriptures, and in wayside conversations and discussions with any who would talk with him.

In 1873 he was joined by the Rev. J. Hamilton Quimby, and in 1875 by Miss Ellen Eddy, who took charge of the girls' school—the future St. Agnes's—which had been started by Mrs. Quimby. So great had the rage for English education become that the number of pupils at both schools increased rapidly, in spite of their being managed by Christians. The attendance at the Japanese services likewise grew steadily, and it soon became necessary to enlarge the chapel. In 1875 twenty persons were baptized, and in the following autumn the first *ko kwai* (church) was organized and a vestry duly elected.

Meantime the bishop had been making constant appeals for a missionary physician to re-

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place Dr. Schmid, but without any result until the spring of 1873, when, in answer to the prayers of the Church, offered up to God on a day of special intercession for missions observed throughout the Anglican communion, Henry Laning, M.D., was moved to offer himself as medical missionary and was sent to Osaka.

For the first six months after his arrival, Dr. Laning received patients in his own house, and then in a rented house in the foreign concession. There he opened his dispensary after he had tried and failed to obtain permission to do so in the city itself. In 1877 he was able to open a second dispensary in the very heart of Osaka, where he ministered to the souls as well as bodies of an ever increasing number of sufferers. He also taught a class of native medical students.

In 1873 the bishop, with the Rev. C. T. Blanchet and the Rev. W. B. Cooper, who had joined the mission that year, went up to Tokyo to commence work there. A house was rented, and regular Sunday services and a Sunday-school were begun, besides night preaching and services held by special invitation in private houses. A day-school, the beginning of St. Paul's, was started. Mrs. Blanchet and Miss Pitman, who joined the force in 1878, opened a school for girls, from which the present St. Margaret's has grown.

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Meanwhile antipathy and prejudice against the Christians were slowly diminishing. Western ways of thought and of life were not only tolerated but sought after and imitated. In 1876 Sunday was made the legal rest-day—an incalculable boon to the work of the missionary. The reports of the workers ring with hope and enthusiasm. “Not only in the open ports and among the educated classes,” wrote Mr. Cooper, “but away in the mountains and dark valleys where the farmers and quiet countrymen live, the Spirit of God is quietly though very perceptibly working.” Moreover, it began to be possible to secure native workers, which was of tremendous advantage in reaching the homes and the hearts of the people. “There are few communicants, it is true,” wrote Mr. Tyng when he went out in 1879, “but they are mostly of the student class, the very class of people, that is, who will be most useful in carrying on the aggressive work among the heathen.”

In the May of 1878 the necessity and desire for coöperation led the various representatives of the Anglican communion to meet in conference in Osaka. Several years earlier the missionaries of the American Church and of the English Church Missionary Society and the Society for the Propagation of the Gospel had agreed on a common translation of the Daily Offices, the Litany and the Holy Communion.

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At this conference a joint committee was formed to prepare a complete translation of the Prayer Book. At an informal meeting which followed the conference it was decided to establish a theological school for the training of native candidates for the ministry of both the English and the American missions. Bishop Williams, on his part, agreed to receive the students into his house in Tokyo, and the S. P. G. promised to supply instructors. To fill out, several of our missionaries were to give courses of lectures to the students.

In order to put this plan into operation, Mr. Quimby came up to Tokyo from Osaka in the autumn of 1878, and opened Trinity Divinity School in the dining-room of Bishop Williams's house. In November he also reopened the day-school for boys and young men, which, because of a fire that had destroyed the school-house, had been closed for two years. The following year Mr. J. McD. Gardiner was appointed headmaster of the school and came out to take up the work. Soon after his arrival he was able to build a school-house and to open a boarding department. Meanwhile a building had been erected for the use of the Divinity School, which still remained under the care of Bishop Williams.

St. Timothy's in Osaka was at this time growing rapidly through the efforts of its headmas-

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ter, the Rev. T. S. Tyng. In 1883 a proper school building, including a chapel, was put up, and the same year a preparatory department opened. Although some of the pupils were rather migratory in their habits, the greater part were faithful and interested, and this school had the honor of training a number of the finest men now in the ministry of the Japanese Church.

Nor were the girls' schools—St. Margaret's in Tokyo and St. Agnes's in Osaka—behind St. Paul's and St. Timothy's. They, too, had been able to erect more comfortable school-houses and to open boarding departments in which the young girls of the Sunrise Land were able to learn that for them, as well as for their brothers, life was full of interests and responsibilities.

In connection with all the schools there were Bible classes and Sunday-schools, and services for the pupils were held by the clergy in charge. The wives of the missionaries did a large share of the teaching in the Sunday-schools and also in the day-schools. Among the Japanese girls there was a great demand for organ lessons, and several of the ladies volunteered to teach them. The Japanese, being very fond of music, were immediately fascinated by the Western organ—so much so that any preaching-place boasting of even a small, wheezy one was sure

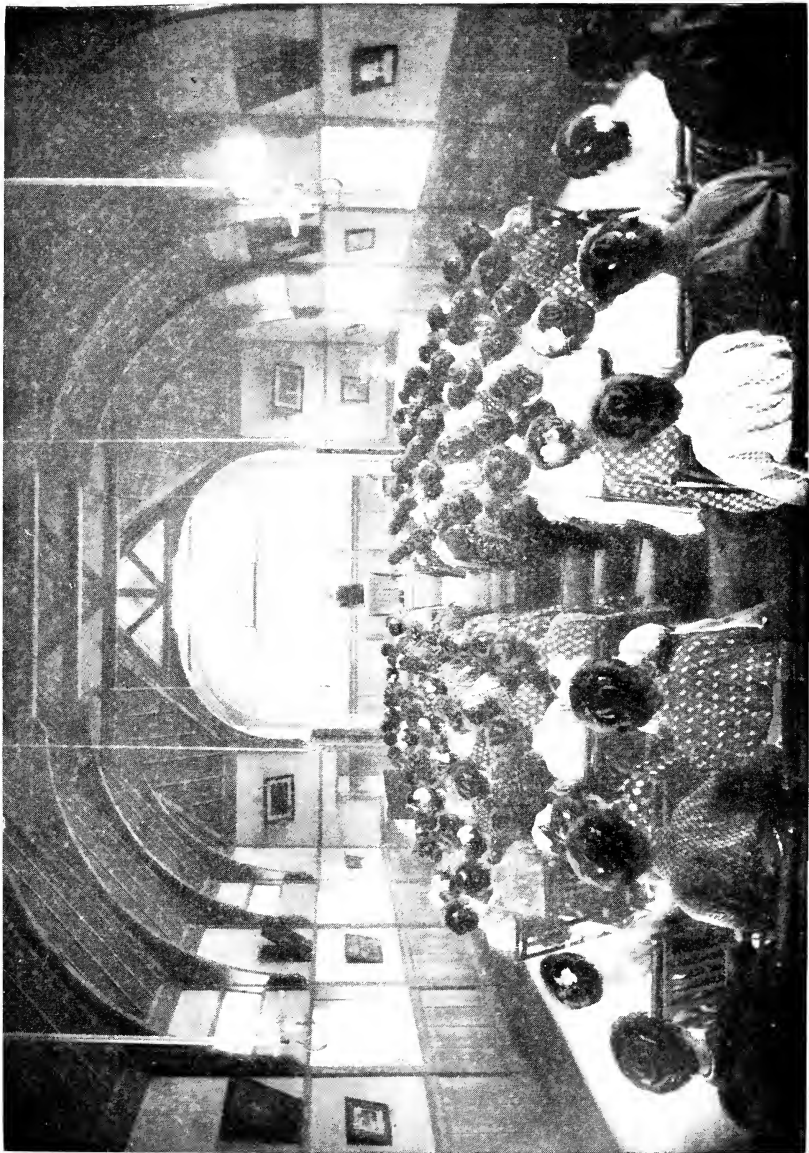
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of a congregation. For this reason we find appeals for melodeons in almost every number of the *Spirit of Missions* at this time, and we hear of almost every lady in the mission field turning organist and music-teacher.

Dr. Laning's work at the two dispensaries was making rapid strides, but he was hindered by having no hospital in which to receive his patients. He often had to turn away a suffering man from the dispensary, even when he felt sure that with proper care his case was curable. Accordingly in 1880 an appeal was made for subscriptions for the building of a hospital at Osaka, and in 1883 St. Barnabas's was completed. Several native assistants were employed, most of whom became Christians, and the hospital, except for the salary of the foreign physician, met all its own expenses.

Activities of this kind provided the best possible point of contact between the Church and the people. "The great want of the mission work here is opportunity for contact with the people, and that something more than a mere accidental meeting and passing," Mr. Tyng had written in one of his reports, and in what has been related we see two ways in which this want was met.

It was in order to obtain an opening into the homes and the lives of women not reached through educational missions, that the ladies of



Bible Class

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the Osaka station organized embroidery classes into which they gathered a number of women, many of them of some position and influence. These at first came to the missionaries simply for the purpose of learning foreign sewing and knitting, but soon learned to look upon them as their friends and counselors. Another means of throwing the doors of the homes open to the foreigners was the Sunday-school, since the parents of the children were glad to receive those who had been kind to their little ones.

In Osaka the evangelistic work at this time was in charge of Mr. Morris and Mr. McKim,¹ although Mr. Tyng found time outside his school duties to minister to the congregation that gathered in St. Timothy's chapel. Mr. McKim had several preaching-places in the city, and, besides, he was beginning the out-station work which he later developed to such a large extent. In 1882 he began the work at Koriyama, and Mr. Tyng opened a station at Wakayama.

The evangelistic work in Tokyo was carried on by the bishop, and by Mr. Blanchet and Mr. Woodman. In 1883 there were eight preaching-places in Tokyo, besides a chapel in Yokohama ministered to by the bishop and Mr. Blanchet. Some out-station work had been undertaken by

¹ The Rev. John McKim was appointed to the Japan Mission in October, 1879, shortly after his graduation from Nashotah and his consequent ordination to the priesthood.

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the students of the Divinity School, and a little work near Tokyo by the foreign clergy, but the staff was not large enough to admit of much country visiting. There was, however, a quiet sowing of the seed in far-away corners through the lives of baptized men and women who had been brought into the Church in one or the other of the cities, and then, returning to their homes, had told the Glad Tidings to their friends. It thus happened that when, later, a missionary was able to go to some of these villages and towns in the interior, he found people prepared and workers ready to help him in his ministry.

V. THE FORMING OF THE NIPPON SEI KO KWAI, 1883-1888

IN his *History of Christianity in Japan*, Otis Cary calls the period from 1873 to 1882 the time of "plowing and seed-sowing," and the period from 1882 to 1888 the time of "rapid growth." Although there was no great event to mark the beginning of a new period, there was yet a noteworthy change in the aspect of missionary work in Japan. The amazing gains in the number of converts, and the eagerness with which Christianity was sought and embraced by the Japanese, made many predict the speedy adoption of Christianity throughout the empire. Perhaps the secret of this enthusiasm lay in the fact that

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there was a prevalent belief that the Emperor himself was about to become a Christian, and his subjects were anxious to be before him in embracing the Western religion.

The craze for all things Western, and the desire to adopt everything Occidental,—manners, clothes, government, education, learning, music, art, and religion,—reached its height at this time. Every one wished to learn English, and since very often the only teachers were the missionaries, who, although unwilling to use their time in teaching English, were very glad to teach the English Bible, it came to pass that the Bible was rather largely read and studied. There was a constantly increasing demand from both girls and boys for higher education, and those young men who could afford it flocked to the foreign colleges. Although the government educational system was steadily improving, and there were excellent government schools and colleges, there was a tremendous field for the Christian schools. Realizing this, the conference of American missionaries that met in 1881 urged the necessity of a Church college to prepare those young men who were later to study for the ministry. Antagonism to Christianity was almost past, to be sure, but of direct Christian influence and moral teaching there was none to be had except in the mission schools.

The excitement of these years must have

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passed all understanding, since it seemed that, having cast off her old gods, Japan would acknowledge Christ as Lord. In a letter written in 1881, Mr. Blanchet mentions four indications of the growing interest in Christianity: First, the establishment, with the government's approval, of a number of Christian papers; second, the greater demand for Christian literature; third, the renewed energy put forth by the Buddhists in trying to bolster up their system, which was daily losing its hold upon the people; fourth, the tacit permission given by the government to preach the Gospel and to sell the Holy Scriptures openly in the interior as well as in the treaty ports. Signs such as these naturally gave much encouragement to the workers.

PALM SUNDAY, 1883, was a red-letter day in the history of our mission in Japan; for on that day, in Trinity Chapel, Tokyo, Bishop Williams held the first ordination of a Japanese. Nobori Kanai and Masakazu Tai, who had been under instruction in the Divinity School in Tokyo and had served faithfully as catechists for a long time, were ordained to the diaconate in the presence of all the members of the mission. The training of teachers and the upbuilding of a native ministry are of necessity the first work of the foreign missionary in Japan, and therefore

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the importance of the step thus taken can hardly be overestimated. The date forms a fitting point from which to begin the so-called "period of rapid growth."

The reports for these years tell of a constantly increasing number of catechumens, of Confirmation classes steadily growing larger, of the communicant list almost doubled in one year and then doubled again in the next. Beyond this, the zeal of the converts and the eagerness of the workers resulted in new stations being opened every month, and churches built by those who were but babes in the faith. Native men and women offered themselves for evangelistic work, and the foreign workers found in almost every new station many who were ready to assist them and to represent the Church in their town. The missionaries received a greater number of invitations to hold classes of all kinds than they were able to accept, and even in the native schools they were urged to teach English or philosophy, which they did with the provision that they might also teach the Bible.

It is impossible to tell in detail the story of the remarkable growth of these years. Suffice it to say that in Osaka three new churches were formed—St. Paul's as an outgrowth of St. Timothy's Chapel, Holy Comforter, and St. John's; that out-stations were opened by Mr.

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McKim in the Nara district at Tawaramoto, Miwa, Koriyama, and Takata, and that a church was built by the Christians at Nara and a resident missionary stationed there; that in the valley of the Kii River the work of Mr. Tyng and Mr. Page was greatly blessed, and that they were able to establish stations in Gojo, Hashimoto, Nate, and other towns; that in 1888, with the help of the bishop, the Church of the Saviour was built at Wakayama, and that work was begun at Obama on the west coast—in this case at the special request of the natives, who had heard of Christ from one of their fellows, a student at St. Paul's; and that soon afterward it was possible to hold services at Fukui and Tsuruga, towns beyond Obama.

Nor was the work in Tokyo any less encouraging. Besides the work at Trinity and Christ Church, the Rev. J. T. Cole had been able to begin the work of Grace Church, in the Kojimachi district, where there had been no Anglican church within a radius of about two and a half miles, although Bible classes had been held for some of the people of this part of the city by a foreign lady residing there. In the out-stations near Tokyo the work was enlarged and maintained. The two Japanese clergymen devoted their time to the districts about Kawagoe and Kumagai.

In the meantime at Osaka and Tokyo much

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emphasis was being laid upon the work among the women, and a number of devoted ladies came out from the United States to take charge of it. Among these was Miss Mary Mailes, who opened St. Mary's Home for Bible Women in Osaka, thus laying the foundation for the two training-schools, of which we shall hear later. She took the "girls" into her own house and taught them the Bible and the teachings of the Church, and then sent them out to the lonely mission stations in the interior, where by their doctrine and their lives they witnessed to their Lord and helped to build up His Church.

If the distinctive feature of the eight years before 1883 was the establishment of schools, the characteristic mark of the six years we are now considering was direct evangelistic work—the enlarging of the older stations and the opening up of new stations. This, however, does not mean that there was no development and growth in the institutions—rather the contrary. Difficulties, of course, there were. The capacity of the schools was taxed to the utmost, and the strength of the teachers and their resourcefulness in keeping up the standard of efficiency and scholarship with the limited equipment with which they were provided, win our admiration and sympathy. The buildings were in every case too small. For a long time Miss Williamson, the mistress of St. Agnes's, slept on the

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veranda in order to give her room to some girls who otherwise could not have been admitted into the school. The teachers could not divide their classes properly because of lack of classrooms and insufficiency of teachers. Of maps, blackboards, text-books, and laboratory apparatus there was a pitiful want. The native teachers were often unsatisfactory, and the foreign teachers were always overworked. But the pupils were abundant and eager, and a spirit of high courage and zealous devotion on their part, as well as on the part of the teachers, seemed to supply all lacks. A large number of the pupils became Christians, either in school or soon after leaving.

In 1887, largely because there was no one on the limited staff of the mission who could be spared for the management of it, it seemed better to discontinue St. Timothy's. This was accordingly done in February, and the scholarship pupils transferred to St. Paul's. At the same time the method of instruction in the latter was changed in order to make it more like that of the government schools.

It was in 1884 that Francis W. Harrell, M.D., was appointed missionary physician for Tokyo. He began with fine energy, opened two dispensaries, and in 1886 a ward for treating in-patients. There he gathered around him four or five native medical students and secured a

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Christian—Dr. Ojima—for his assistant. But his services were not long given to the Church, since after three years he resigned his appointment to undertake some work under the Japanese government. The work he had commenced dragged on under native physicians. In 1891 St. Luke's Hospital was built, but it never prospered until Dr. Teusler went out in 1900.

THE ultimate aim of any mission to a foreign land is the establishment of a native ministry and the founding of a native Church. But the realization of this aim is usually a matter of many years. In Japan, however, the native Christians had been brought, within a quarter of a century, to a point where they were capable of sustaining the responsibilities which some measure of self-government imposes. The desire of the various congregations to become independent had from time to time manifested itself very clearly, and in the institutions connected with the missions the Japanese workers had shown their ability to take some part in the management of their affairs. Our brethren in Japan are exceedingly capable and ambitious; moreover, now that they had found out that the Christian religion did not prevent them, as in the days of their ignorance they had supposed, from being loyal subjects of the Mikado, they longed to make their Christianity distinctly

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Japanese,—to be members of a Japanese Church, not of a branch of the American or English Church.

The missionaries of some of the Protestant communions represented in Japan had already yielded to demands of this kind, but the missionaries of the Anglican communion were not sure whether it would be well to allow their converts to take so important a step. And yet among themselves they felt that some alteration of existing conditions was necessary.

It will be remembered that the missionaries of the Church of England had gone out under two societies—the Church Missionary Society and the Society for the Propagation of the Gospel.¹ Thus there were three Anglican bodies at work, and it is not surprising that misunderstandings due to the overlapping of jurisdictions developed. The confusion was so great that there was even danger of the creation of three Anglican sects in Japan, each with its own methods and its own peculiarities. Of course coöperation there had been, ever since the conference in 1878 when a common Prayer Book had been adopted, but nevertheless there was now need of a more definite understanding among the missionaries.

¹ The first missionary of the C. M. S. went out in 1869 and was stationed at Osaka. The first missionaries of the S. P. G. went out in 1873 and were stationed at Yedo. (Cf. Appendix C.)

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In order to bring this about, in July, 1886, largely through the influence of the new English bishop, Bickersteth, delegates from each of the Anglican societies met in Tokyo,¹ under the presidency of the two bishops, for the purpose of considering the establishment of a Japanese branch of the Catholic Church. After due conference a provisional constitution and body of canons were drawn up. These were submitted to the missionaries of the three societies who had not attended the meeting, and were sent to the authorities of the Church in England and America for their approval. This was secured,² and on February 11, 1887, the first General Synod of the Church in Japan was convened in Osaka. The sessions lasted until the 14th, a Sunday intervening, when the delegates united in celebrating the Sacrament of the Lord's Supper in St. Timothy's Church. The two bishops officiated at the communion service, and the Rev. Mr. Tai preached the sermon.

Before the assembling of this synod the foreign missionaries and the Japanese delegates had each met in assembly to discuss the proposed constitution. It had been feared by some of the missionaries that the native Christians,

¹ In response to a resolution passed by a recent conference of the C. M. S.

² The matter was discussed in the General Convention of the American Church in 1886. Cf. *Journal of the General Convention of 1886*.

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who formed a majority of the delegates, would fail to show wisdom in their decisions, and that some grave mistake might be made. This, however, did not prove to be the case, for they were ready to submit to guidance, and to leave all doubtful questions for more ripe decision at some future time.

Thus, in the providence of God, there was formed in Japan the “Nippon Sei Ko Kwai,” which, being translated, means “Japan Holy Catholic Church.” It consisted of the native clergy and laity, together with the foreign clergy of the three Anglican missions. The Church as organized under this constitution was divided into four districts, or dioceses, as we think of them, each having its council composed of all the clergy of the district, all the licensed catechists, and delegates from the congregations. The four districts were Tokyo, Osaka, Kyushiu, and Hokkaido. The episcopal jurisdiction, however, was not according to these districts, since the English bishop exercised jurisdiction over all the work connected with the English Missions, and the American bishop over all the work connected with the American Mission.

It was arranged that the General Synod should meet triennially,¹ and be composed of all the bishops having jurisdiction in Japan, and of

¹ At first the General Synod met every two years.

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six clerical and six lay delegates from each district, the bishops sitting with the clerical and lay deputies, but voting separately. The Chicago Lambeth Quadrilateral was embodied in the constitution, and the Anglican Prayer Book and Articles retained "for present use."¹

At the very first synod provision was made for the organization of the Japanese Missionary Society—evidence of a deep realization of the ultimate meaning of the work. Another result of the synod was the appointment of a committee to enter into negotiations with the representatives of other Christian communions on the subject of a united Japanese Church. The various branches of the Presbyterian Church and of the Congregational Church had united, and now these two communions were going even further and trying to become one. The hope of obtaining greater results in the direction of Christian unity ran high; there was much conference on the subject, and at one time the prospects of success seemed good, but in the end no visible results were obtained. Nevertheless, the feeling of friendliness and the desire for coöperation were strengthened and, we may believe, a real advance was made toward that Church of the future which we pray

¹ Cf. Cary, Vol. II, pages 190 ff. At the time of its establishment the Nippon Sei Ko Kwai numbered about thirteen hundred communicants.

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may come not only in Japan, but in every country in the world—a Church that shall be “Catholic and Apostolic in order, Orthodox in historic faith, Evangelic in love and zeal, and National in its constitution and hold on the people.”

CHAPTER V

THE NIPPON SEI KO KWAI

"And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

I. FROM THE RESIGNATION OF BISHOP WILLIAMS TO THE CONSECRATION OF BISHOP McKIM, 1889-1893

TWO years after the Nippon Sei Ko Kwai had become a constitutional and self-legislating body, the nation received its constitution. The twenty-eighth article of this constitution finally removed the ban which had been laid on Christianity two hundred and fifty years before by declaring that "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

One might have expected that an era of unparalleled prosperity for the Church would have followed the issue of this declaration, but, sad to say, the reverse was the case, for the year 1889 saw the beginning of a period of retarded growth—of loss and reaction. And yet is it

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not natural for lean years to succeed times of plenty, and reaction, enthusiasm? Should we be surprised to find in Japan the craze for things Western followed by the cry, “*Kokusui Hoson*” —that is to say, “Preservation of the national excellencies”?

The immediate cause of this reaction against Occidentalism was the failure of the treaty revision. The Yedo treaty, negotiated by Townsend Harris in 1858, and those of the other nations modeled upon it, provided for a system of extraterritoriality, according to which citizens of the treaty powers were to be judged in their own consular courts. It also fixed a very low rate of duty on imports. The Japanese government very soon became dissatisfied with these provisions, and sought by treaty revision to regain their judicial and tariff autonomy. In 1882 Count Inouye had tried and failed to alter the treaties, and again in 1888 Count Okuma tried. The following year it was announced that new treaties with all the foreign powers were on the point of being ratified. But at the last, dissatisfaction among the ultra-nationalists with the terms of the treaties caused dissension in the cabinet and the consequent failure of the ratification.

As a result the irritation against the foreign powers and against those who had seemed too willing to yield to their demands, reached its

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climax, and Occidentalism became unpopular in the eyes of the Japanese.¹

In the Church the weaker brethren—those who had put on the Christian religion as they had put on the Western dress—became disaffected and fell away. Those who had wished to show their progressive spirit by embracing the religion of Europe were now equally anxious to show, through denial of their allegiance to Christ, that they were not under the tutelage of the foreigner. In the schools and the colleges the subject of every lecture was the glory of Japan, and the new ideal of the progressives was the development of national resources and characteristics. The Shinto priests were prompt to seize their opportunity, and developed the idea that loyalty to the Emperor and loyalty to the nation and its ancestral gods were identical.

There had come over the hearts of the people a great change. Their newly acquired freedom of thought and breadth of education had tended to develop in them a strong individualism. The spirit of the world seized upon them—the commercial spirit that heretofore had not prevailed in the land. The despisers of money had become intoxicated with the excitement of gain. The young men were less ready to turn their

¹ Murray, pages 418, 419. Okuma, Vol. I, Chapters III and IV.

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talents to the service of the Church, and more eager to enter the competition of business life. The minds of the people were fixed upon this present world, and they had no time to think of things beyond.

But there were more serious troubles than these. As always, the unworthiness of Christians and the dissensions in the Church worked against the spread of the Kingdom. When the Japanese learned more of the ways of the Christians, and especially of the wickedness that prevailed in so-called Christian countries, they became offended and walked no more with them. Moreover, the spirit of irreverent speculation and fruitless search for a higher truth than that revealed to us by God; the aspersions cast upon the Holy Scriptures; the vague philosophies of self-seeking and self-cultivation; the heresies and the schisms of a weakened Christendom—all these found their way to the Sunrise Land and poisoned the minds and chilled the hearts of many halting followers and weak cross-bearers. And so it came to pass that they lost their way and wandered from the fold.

We may be very sure, however, that this time of discouragement worked for the ultimate good of the Church in Japan, since in God's own time all such seasons of apparent loss only serve to strengthen those that are faithful to the end.

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The year 1889 likewise marked an epoch in the history of the American Episcopal Mission in Japan, for in that year the veteran Bishop of Yedo, feeling that the time had come for a younger man to undertake the office, resigned the episcopal jurisdiction of his great diocese and retired to the life of a simple evangelist.

For nearly four years our mission was without a chief pastor, and that at a time of peculiar stress. The reaction against Western modes of thought and of life had showed itself among the faithful in a certain impatience of foreign control, and a great desire on the part of the native Christians to share more in the management of the institutions connected with the mission. Another source of difficulty lay in the fact that the territorial limits of the jurisdictions of the American and the English bishops were as yet not clearly defined.

The question of ecclesiastical affairs, and especially of episcopal jurisdiction, in Japan had occupied the American House of Bishops in their meetings in 1889 and 1890, and had called them together again in February, 1891. The bishops felt that it would be advisable to send one of their number to Japan for the meeting of the third synod of the Sei Ko Kwai, which was to convene in Osaka the following Easter week.

Accordingly, by unanimous vote of the House

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of Bishops, Bishop Hare of South Dakota was requested to proceed to Japan as its representative. Feeling that he bore a divine commission, he set out immediately and arrived in Yokohama on Easter Monday. He was received enthusiastically by Americans and Japanese, and at the first meeting of the synod in Osaka on the following Friday was welcomed to his seat on the "Bench of Bishops." Throughout the conferences which followed, Bishop Hare and Bishop Bickersteth (of the English Church) were able to "enjoy the freest and most fraternal councils," which resulted in some plans for the delimitation of the English and the American jurisdictions.

In addition to these affairs of more general importance, Bishop Hare made visitations to most of our stations, confirming large classes and conferring with the missionaries. Then in May he called a convocation in Tokyo of all the native and foreign workers connected with the mission, in order to afford them the inspiration of meeting together for counsel and for worship.

In his opening address delivered to the convocation in Trinity Church, the bishop enunciated very distinctly the necessity of adhering to Catholic principles in order to insure the life of the Church, at the same time stating very plainly the wish of the Americans to place in

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the hands of the Japanese as much control as they were able to assume. With this end in view, the bishop reorganized the management of the various institutions by providing that in each there should be a Japanese council of advice to the bishop, while the administration of the institution was to remain in the hands of the board of managers. On the Sunday after the meeting of the convocation, Bishop Hare ordained to the diaconate five members of the senior class of the Divinity School. The service was held in Trinity Church, and there were present fifty of the clergy and forty catechists. Bishop Hare read the questions and the charge and the sentence of ordination in Japanese. It was a day of rejoicing and of renewed hope for our mission in Japan.

When the bishop returned the next year for his second visit he was able to report that the changes made in the work had all proved satisfactory, and that there had been an "accession of life and activity which was the result of no sudden and transient influence, but of a constant force," and that "mutual respect and confidence marked the mission." After confirming about one hundred and fifty people, the bishop returned to his own diocese.

In March of the following year (1893) the House of Bishops elected the Rev. John McKim to succeed Bishop Williams, and on the 14th of

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June, in St. Thomas's Church, New York, together with Dr. Graves, newly appointed for Shanghai, Dr. McKim was consecrated missionary bishop of Yedo.¹

When the station of Yedo had been opened, work was begun in Trinity Chapel, Great Bridge, but later Bishop Williams had resolved to move the congregation to a different part of the city. Through the efforts of Bishop Williams and through his own generous gifts, a beautiful brick church was built, and on Advent Sunday, 1889, was consecrated as Trinity Church. Later this became the cathedral of the diocese of Tokyo. The old building at Great Bridge was given the name of the Chapel of the True Light, and in 1890 Mr. Sugiura, although only a student in the Divinity School at that time, was placed in charge. Here, in one of the poorest and most degraded districts of Tokyo, he built up a beautiful work, opened the Good Samaritan Dispensary, and ministered in many ways to the wretched and sinful outcasts that gathered about the beacon thus lighted in their midst. Perhaps the most remarkable outgrowth of his work is the Laborers' Reform Union, a sort of midnight mission, which he was able to organize among the men of the district. There are many touching stories of souls saved by

¹ Very soon after his consecration the name of the jurisdiction was changed to Tokyo.

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this agency for reaching the most degraded men in the city.¹

About this time two new out-stations near Tokyo were opened—stations which later developed into very important posts. In 1891 the Rev. J. L. Patton and his wife, just arrived in Japan, were stationed at Mayebashi, a place where work had already been done by the Rev. Henry S. Jefferys, a priest working under Bishop Bickersteth, but which had been handed over to the American Mission in 1890. Mayebashi proved a strategic point and an excellent center for evangelistic work throughout the district. Soon afterward Miss Suthon took up her residence in Aomori, a town on the extreme northern coast, where she laid foundations and began the work which has been so successfully carried on ever since.

In Osaka also there had been some interesting changes. In the city itself the two congregations of the Holy Comforter and of St. Timothy's had in 1892 united as Christ Church. There had been some growth in the out-stations. The year 1889 had seen the opening by Mr. Tyng of a station in Kyoto, the third city of the empire, and three years after the Rev. Ambrose D. Gring went to

¹ For a most interesting description of this work, told in a vivid way, and reading like Begbie's *Twice Born Men*, see a book to be published by the Educational Department in July, 1912. The title is as yet unknown, but, in ordering, reference to the book on Mr. Sugiura's work will be enough.

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work there. The work at Nara, where there was a boys' school, was developing rapidly, and at Tsuruga the converts had built a little church.

II. BISHOP McKIM'S EPISCOPATE TO THE DIVISION OF THE JURISDICTION, 1893-1900

DR. McKIM became bishop in 1893; the following year the war between Japan and China broke out.¹ One of the loudest cries against Christianity had always been that it involved disloyalty to the Emperor. There had been several cases in which native Christians who refused to bow before the picture of the Mikado had been ostracized by the community. The war proved an admirable opportunity for the Christians to vindicate themselves. Many members of the various communions and several ministers were drafted, and their courage and devotion served to exonerate the Japanese Christians, and even to make the officers acknowledge that they found the soldiers of Christ among the most faithful soldiers of the Mikado. A number of native Christian ministers were allowed to accompany the army to Korea as chaplains, or more literally as "comforters," and the members of the Bible societies were allowed to distribute Bibles and tracts

¹ Murray, pages 401 ff.

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among the soldiers. In the garrison towns and in the army hospitals the wives of the missionaries won the gratitude of the government by their helpfulness in caring for the wounded. Thus was good seed sown and the reproach of disloyalty removed from the Church.

In the same year the new treaty with England was consummated; shortly afterward a similar one was signed by the United States and then by the other powers. The treaty admitted Japan to the comity of nations and placed her on an equal footing in every way with the treaty powers. This meant, of course, that the whole of the interior was opened to foreigners for travel and residence. Although the treaty did not go into effect until 1899, a better feeling toward foreigners prevailed at once, and passports giving the right to travel anywhere in the empire were freely granted. Thus opportunities for preaching the Gospel in the remoter parts of Japan became abundant, and appeals for such work urgent. To all appearances the gates were now wide open.

In point of fact, however, the missionaries soon perceived that the opening of the doors of the house did not mean the opening of the doors of the heart. Never did the spirit of commercialism seem stronger, nor satisfaction with worldly prosperity more intense, than at this time; never was it harder to preach a spiritual

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and unworldly Gospel than after the successful outcome of the war with China and the acknowledgment by the Western nations that Dai Nippon—Great Japan—was in every respect their equal. Thus it was that the early days of Bishop McKim's episcopate were years of peculiar difficulty and discouragement.

Moreover, just at this time the Sei Ko Kwai was confronted with important questions of polity and jurisdiction. The districts into which the Church in Japan had been divided at its first synod were not well-defined dioceses, nor were the positions of the English and American bishops those of territorial diocesans, but rather of bishops-at-large exercising jurisdiction over the clergy and laity connected with the missions of their respective branches of the Anglican communion. It was necessary, in order that the work be properly carried on, that the jurisdiction of each bishop be definitely delimited. Moreover, the Board of Missions had urged upon the newly appointed Bishop of Tokyo a territorial division of jurisdiction, and had sent Dean Hoffman to consult with the Archbishop of Canterbury on the subject.

Accordingly, a special synod of the Sei Ko Kwai was convened in May, 1894, in order to consider how to meet the situation. The result was the delimitation of the territory comprised in the two districts—Osaka and Tokyo—where

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the English and the American bishops both exercised jurisdiction, and the creation of sub-districts under the American and the English bishops respectively.¹ At the next regular meeting of the synod, in 1896, these subdistricts were given the standing of separate districts, two English and two American districts being thus formed out of the former joint districts. The district of Tokyo was divided into South Tokyo under the English bishop, and North Tokyo under the American bishop. The work in Tokyo itself was, as a matter of fact, never officially delimited by action of the Synod. The American bishop of North Tokyo has his cathedral (Trinity) in Tokyo, and the English bishop of South Tokyo has his pro-cathedral. Osaka was made common ground, but the country about Lake Biwa was set apart as the district of Kyoto, with Kyoto as its see city, and placed in charge of the American Church; while the southeastern portion of the main island, together with Shikoku, was placed under the English Church as the district of Osaka. The other two districts, Hokkaido and Kyushiu, remained

¹ At this synod the common councils in the districts of Osaka and of Tokyo, which were composed of the members of both the English and the American missions, were supplemented by special councils of the members of each mission under the English and the American bishops respectively, thus giving each bishop a council composed entirely of the men over whom he had the sole authority.

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the same, since the work in them had been carried on entirely by English missionaries.

It must be remembered that while these synods could set apart certain districts as divisions of the Sei Ko Kwai, they had no power to make missionary jurisdictions which the Church at home was bound to acknowledge as such. Accordingly, although the English Church did recognize these divisions at once and sent out diocesans for Kyushiu, Hokkaido, and Osaka,¹ and although the American Church did at once ratify the delimitation of the jurisdictions between the American and English bishops, yet it was not until the General Convention of 1898 that the missionary jurisdiction of Tokyo was divided, and it was a year later before a bishop was elected for Kyoto.²

It will be remembered that the Nippon Sei Ko Kwai had adopted the Book of Common Prayer, but only provisionally, since it felt that the Japanese Church of the future might not find it best to worship exactly as did the Anglican Church. A committee—on which Mr. Tyng had been appointed—did much valuable work at this time in preparing a translation of the Prayer Book suitable for the use of the Church. This

¹ Bishop Evington for Kyushiu, in 1894; Bishop Awdry for Osaka and Bishop Fyson for Hokkaido, in 1896.

² Bishop McKim, as a missionary bishop of the American Church, is "missionary bishop of Tokyo"; as a bishop of the Sei Ko Kwai, he is "bishop of North Tokyo."

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was presented to, and accepted by, the Synod of 1896. The new book contained intercessions for missions and special services for the Emperor's birthday, for the harvest thanksgiving, for the admission of catechumens, and for the licensing of catechists. The committee was continued and requested to prepare a hymnal—no hymnal had as yet been put forth by authority.

At this same Synod of 1896 the Missionary Society of the Sei Ko Kwai was made more effective by placing the direction of domestic missions in the hands of the local councils, and by providing for the administration of the foreign work by the central mission board. Two years later the Rev. D. T. Terata was sent by the society to Formosa, which, although now, through conquest in the war with China, Japanese territory, was really a foreign country.

Throughout the seven years that Bishop McKim had charge of both of the American districts, he was very much hampered by lack of workers. There had been a number of resignations which were not offset by new recruits. The growth in the native ministry was, however, encouraging. In 1899 we find twelve native presbyters and six native deacons reported for North Tokyo and Kyoto. But the bishop and the workers in the field, nothing daunted, enlarged the work and opened new stations in the country. The year 1897 was the "most try-

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ing year” of his episcopate so far as scarcity of workers went. Nevertheless, the bishop reported: “We have had the temerity to enter Kanazawa, the largest and most flourishing city on the west coast; the venture has been justified by the excellent results of the faithful labors of the missionaries and their Japanese associates.” This is but an example of how the work throughout both districts was extended. Beyond this, churches were built at Obama, Takata, Kutara, and Marusu in the southern jurisdiction. Mr. Page had been made archdeacon of Kyoto in 1894, and his labors in the region about Osaka and Wakayama were very fruitful. In Kyoto itself the work was progressing rapidly. Two congregations had been formed—St. John’s, where Bishop Williams was in charge, and Holy Trinity. In 1898, through the gifts of Holy Trinity Church, Philadelphia, a beautiful and dignified church, standing opposite the Imperial Palace Park, was erected and consecrated for the last-named congregation.

In the Tokyo district the extension of the work north of Tokyo is of chief importance. At Aomori, where there was an industrial school for women and an English Bible night-school for young men, a building with a school-house on the ground floor and a church on the second had been dedicated, and several new stations established and worked from this center.

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In 1894 the Rev. H. S. Jefferys, a priest engaged in the field, was stationed at Sendai. Two preaching-places were opened, and a Sunday-school organized in each, but at first the work met with opposition. "Not only were the clergy and catechist stoned and beaten," wrote Mr. Jefferys, "but the shouting of the mobs was so continuous and strong that it was a waste of breath to attempt to speak." In the end, however, the hearts of the people being softened, it was possible to open a dispensary, to begin classes in English and the Bible, and to maintain regular services.

The educational work meantime was expanding so rapidly that the problems which it presented demanded a large part of the bishop's time and thought. In 1891 Mr. Gardiner resigned the presidency of St. Paul's, and Mr. Tyng was appointed to his place.¹ The condition of the school buildings at this time was very unsatisfactory, and finally they were condemned as unsafe. Upon this Mr. Tyng went home to raise money for a new plant. Shortly after his return, the severe earthquake of 1894 wrecked the buildings and killed the secretary of the school. This disaster hastened the erection of the new buildings—an academic hall and a

¹ On his return from his furlough, Mr. Gardiner assumed the professorship of English and resumed his work as mission architect.

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dormitory. But more important than the exterior changes in the school were the changes in the curriculum which Mr. Tyng had introduced in order to make St. Paul's conform more nearly to the Japanese school system.

The system which had finally been introduced throughout the empire by the Japanese government in 1886 provided for an elementary school with courses covering either eight or six years, and secondary schools, or "middle schools," with two courses—the ordinary course and the course leading to the university. Students in these schools were admitted on certificate to the government colleges, and were exempted from military service. The work done in the middle schools was, considering circumstances, exceptionally good, and about the same as that done in the average American high school. It was possible for a private school to obtain a government license granting the school the rights and privileges of a government middle school and giving it a definite standing in the national school system, if that school came up to the government standards. With this aim before him, Mr. Tyng divided St. Paul's into two departments—the lower one, or the *Chu Gakko*, corresponding to the middle schools; the upper one, or the *Senshu Gakko*, offering a college course. Besides these two departments and the Dormitory, which was quite separate from the day-schools, there was

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an English language school in another part of the city. Application was made for a government license for the *Chu Gakko* and granted in 1898. Meanwhile the Rev. Arthur Lloyd had succeeded Mr. Tyng as president of St. Paul's College. The number of students increased rapidly from seventy-two to one hundred and thirty. Mr. Saotome, head master of the *Chu Gakko*, resigned the next year, and Dr. Motoda, the rector of Grace Church, succeeded him.

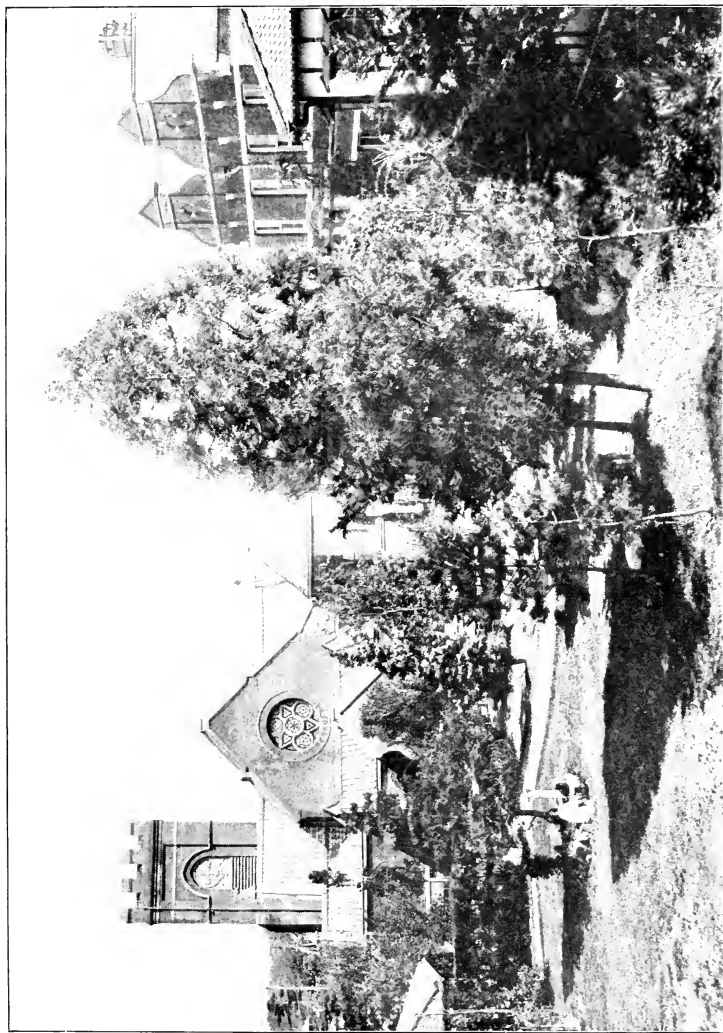
In 1899 the Minister of Education issued a regulation which at first seemed to threaten the continuance of St. Paul's as a middle school. The edict ran: "It being essential, from the point of view of educational administration, that general education should be independent of religion (note: not Christianity, but *religion*), religious instruction must not be given or religious ceremonies performed at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction." After much debate and some questioning it was decided that inasmuch as religious instruction had never been a part of the curriculum at St. Paul's, but was entirely voluntary, being conducted in recess and after school hours; and since the regulation in no way affected the Dormitory department, where religious instruc-

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tion *was* compulsory; it was not necessary to return the government license. This decision was not reached, however, until the bishop had ascertained from the Educational Department that the new regulation in no way forbade religious instruction outside of school hours.

The Divinity School continued its faithful preparation of catechists and candidates for Holy Orders with little interruption. Mr. Morris, Mr. Woodman, Mr. Tyng, and Dr. Davis were professors in the school at this time. Mr. Francis, now bishop of Indianapolis, was sub-dean. In 1898 Dean Francis was forced to resign, and the mission thereby lost one of its ablest workers. Special services for the students were held in the school oratory, and they were required to attend the cathedral services vested, both of which, the bishop said, served to impress upon them the dignity which should be theirs as postulants for the sacred ministry.

At St. Margaret's and St. Agnes's the work continued to grow in strength and influence. Both schools now were under Japanese management, and had Japanese head masters and teachers. English and music were still taught by foreigners—sometimes missionaries of the Board and sometimes teachers engaged in the field. In 1895 St. Agnes's School had been moved to the beautiful new buildings prepared



Holy Trinity Church and St. Agnes's School

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for it in Kyoto. The wisdom of the change was seen in the growth of the school.

Of all the institutions connected with the mission, none are more significant of the reality of Japanese Christianity than the three orphanages founded and maintained by Japanese churchmen and churchwomen. The oldest is that opened in 1889 by the ladies of St. John's Church, Osaka, into which orphan children are received, and trained for domestic service or for some trade. The other orphanages—the *Hakuaisha*, or Widely Loving Society Orphanage, at Osaka, and Holy Trinity, in a suburb of Tokyo—are both the result of the Christ-like charity of two Christian gentlemen whose hearts were moved by the pathetic destitution of children left orphans in 1891 by the terrible Gifu earthquake. Mr. Kobashi and Mr. Ishii, the founders of these two orphanages, gave up their patrimonies and their lives to the care of these little waifs. Among the orphans at Oji was one feeble-minded child. This led Mr. Ishii to open a department for feeble-minded children, which has since developed into an important feature of the school. In 1902 Mr. Ishii was decorated with the Order of the Blue Ribbon in token of the appreciation the government felt for his work—an action, by the way, indicative of the changing attitude of the government toward the Christians.

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III. THE OPENING OF THE TWENTIETH CENTURY, 1900-1903

THE opening of the twentieth century was marked among the missionaries by renewed zeal and an effort to awaken the dormant interest in Christianity, which had now become, as it were, a twice-told tale. Revival meetings and missions were held throughout the country. Especially noteworthy were those held in connection with the Osaka Exposition in 1903, where a special building was set apart by the missionaries for preaching services. During the first two weeks union services were held, but after that each mission undertook the work in turn. Our missionaries had a series of very successful meetings covering two periods of a fortnight each, to which they added careful follow-up work.

The new century was signalized in our mission by the coming of the largest number of recruits that had ever made glad the hearts of our men at the front, and the consequent strengthening of the outposts of the Church. New stations were opened and churches built. The Rev. R. W. Andrews went to Mito, a town on the east coast, to begin work and establish a connecting link between Tokyo and Sendai. Mr. Cooke started the church at Wakamatsu, and

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Mr. Madeley at Akita. Resident missionaries were sent to Fukushima, Takasaki, Kumagai, Urawa, and Hirosaki in the Tokyo district, and to Tsuruga, Kanazawa, and Wakayama in the Kyoto district. Dr. Correll, Miss Kimball, and the two Mr. Reifsniders went to Nara, where they founded the night-school which has done such good work ever since.

One of the new missionaries who had gone out to Tokyo in 1899 was Dr. R. B. Teusler. He set to work immediately to reopen the hospital which had been built ten years before, and to begin again the medical work which had quite died out in our Tokyo mission. In 1901 he opened a dispensary in the little building he had inherited from his predecessors, and received into the poorly appointed wards as many patients as he could. At the same time he opened the St. Andrew's Riverside Dispensary in another part of Tokyo. The following year Iyo Araki San, a young Japanese woman trained in a hospital in Richmond, Virginia, went to St. Luke's, and under her efficient management Dr. Teusler was able to open a training-school for nurses. In 1903 he built some new wards and a sterilizing plant.

Meanwhile the Rev. Sidney Catlin Partridge, a priest in the China Mission, had been elected to the new jurisdiction of Kyoto. His consecration—the first Service of Consecration held in

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Japan—was arranged for the Feast of the Purification, 1900. The 1st of February was set apart as a Quiet Day for the bishop and clergy of the Nippon Sei Ko Kwai. On the following morning, in Trinity Cathedral, the four English bishops of the Japanese Church, together with Bishop Schereschewsky, and Bishop Graves of Shanghai, united with Bishop McKim in consecrating the first Bishop of Kyoto. Bishop Graves preached the sermon, which was translated into Japanese by Dr. Motoda. The service, except for the promise of conformity, the questions and answers, and the words of consecration, was in Japanese. Besides the bishops, there were twenty-six catechists and forty-six foreign and native priests and deacons in the great procession which passed into the cathedral that morning. The next day the six bishops of the Nippon Sei Ko Kwai met together in council.

IV. THE DEVELOPMENT OF THE SEI KO KWAI SINCE THE WAR WITH RUSSIA, 1904-1912

THE year 1904 was the war year, when Russia and Japan met in their terrible struggle for the mastery of Korea.¹ It was a time when the life of the nation was stirred to the very soul, when

¹ Murray, Chapter XVII.

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the loyal subjects of the "Son of Heaven" showed themselves ready to sacrifice everything, that they might prove worthy of "Yamato-Damashii"—the Spirit of Old Japan. It cost "hills of corpses and rivers of blood"¹ before the sun-flag was planted on the battlements of Port Arthur. But the price was not grudged.

At first there seemed to be a question as to whether the Church in Japan might not have to pay the price of this war "between Christianity and paganism," as some had the audacity to name it. We hear of Christian missionaries having to meet the charge of being Russian spies. But the government soon issued an order commanding the very priests of Shinto and of Buddha to teach their people that the war had nothing to do with religion. A number of Christian ministers, among them the Rev. Mr. Ochiai of Sendai, were sent to the front. It is said that Christians were preferred as interpreters, since their moral integrity was assured. More than this, our Christian missionaries were able to be of material aid to the government by opening the doors of the mission hospitals to the sick and wounded, and by ministering to the desolate families of the soldiers in their distress. A great deal of direct evangelizing was possible, especially for the ladies

¹ Cf. *Human Bullets*, by Lieutenant Sakurai, for a wonderful account of the siege of Port Arthur.

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of the mission, who were welcome visitors in the hospitals at all hours, and who, taking the red cross on the wounded man's arm as their text, were able to lead many to Him of whom the symbol testified.

Evangelistic work now became simpler, since the effect of this war, unlike the effect of the one ten years before, was to bring to the people of Japan a realization of the seriousness of life. The victory had been bought at a fearful price. The lament of the mourners was loud in the land. In the years that followed, the country's satisfaction with the materialism of the last decade gave place to a heartfelt longing for a more vital answer to the lament uttered by one of her youths who flung himself into the crater of Aso, crying: "Alas for the infinity of it all! The tall mountain-peaks pierce the sky, the broad ocean spreads out its unending azure, but human life is as the dew of morning, as the flash of the lightning. It waxes but to wane, increases but to decline."

Hearing the cry, the Church girded herself to go forth and seek these lost sheep wandering in the black marsh of ignorance and despair. She tried as never before to show the people of Dai Nippon that the religion of Christ was not merely a Western religion, or one of certain peoples, but adapted to all. She strove to meet each special yearning and each special need.

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For example, honors paid to the dead and prayers for their eternal happiness are an important part of the worship of the Shinto and Buddhist religions. The Christians, on their part, had been accused of disrespect for the departed. To meet this perhaps deserved criticism a yearly service, held on All Saints' day in one of the great cemeteries near Tokyo, was instituted, and in some of the schools cards with prayers for the dead were given to the children, so that on the days when their families performed pagan rites in honor of their ancestors, they might show their loyalty and love by offering prayers to the Lord of the quick and the dead.

And then, too, the need for training up Christian men and women, strong in the faith, as well as devoted to the service of the Master, was felt more keenly than ever. That the Japanese are a spiritual people, a praying people, the late war had revealed in a remarkable manner. But that they fail to attach a great deal of value to *definite* faith, and to realize the necessity of positive doctrine as a firm foundation on which to build, was also proved by many signs, most notably by their apparent supposition that they could adopt Western civilization without adopting that which had inspired it, and accept a code of morals without accepting the faith that not only gave the code its *raison d'être* but also

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supplied the power wherewith to put it into action. For these reasons the bishops spent their energy in raising the standard and increasing the efficiency of the various educational institutions under the mission.

St. Paul's has been called the 203-Meter Hill, just as St. John's College, Shanghai, has been called the Port Arthur of the Church in Asia. The fortifying of this hill has been one of the most striking events in the history of the last decade of our mission. In 1903 Mr. Lloyd resigned the presidency of the college in order to succeed Lafcadio Hearn at the University of Tokyo. The Rev. H. St. George Tucker was appointed in his place, and the following year the Rev. Roger Walke was sent out to help him by residing in the Dormitory and sharing in the intimate life of the students. The new president set before himself the ideal of a great Christian university where the sons of Dai Nippon might find an education equal, from an academic point of view, to the finest offered by the government colleges, and superior to them in that it gave the one thing needful to full and perfect life. In 1907 he reopened the College Department, which had existed for a short time under Mr. Tyng, and secured for it the government license. The tuition fee was raised for the Middle School, and the efficiency of the faculty increased. As a result of these measures the Mid-

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dle School grew rapidly until it reached the limit imposed upon it by the government, and the College Department took on new life.

That the work at St. Paul's has been good is evidenced by the fact that when the students leave it they invariably stand higher in government examinations than the students of any other private middle school, and later in life they prove the value of their school training by what they accomplish in the outside world. The only thing that hampers the further development and enlargement of St. Paul's College is its lack of proper equipment. However, there is reason to believe that before long these needs will be met. Sufficient money—\$50,000—has been raised, through the efforts of a devoted churchwoman in Philadelphia, to buy fourteen acres in a convenient suburb of Tokyo, where it is planned to move first the College Department and later the Middle School, thus establishing the college on a permanent basis.

In 1907, owing to the great number of Chinese students crowding into Tokyo, a Chinese school was opened as a sort of annex to St. Paul's, and a hostel for Chinese students provided, where they are able to live under Christian influence and protection. The Bishop of Hankow sent one of his native priests to Tokyo for a little while to engage in this work under the direction of Bishop McKim. The school

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soon took high rank, and its graduates do it credit on passing the Japanese schools.

Since the consecration of President Tucker to the see of Kyoto in 1912, the Rev. Charles S. Reifsnider of Fukui has been appointed president of St. Paul's.

The growth of the Divinity School has been proportionate. In 1904 and 1906 it was granted a government license as a special school. It was thus enabled to confer degrees, and its students were exempted from military service. Since this made a more rigid academic standard necessary, it was found wise to establish St. Matthias's Catechetical School, where a lower standard is set and where men are trained simply for the work of catechists. The Rev. Mr. Chikashige, for so long the rector of St. Paul's Church, Osaka, was called to be subdean of the school.

St. Margaret's High School, with the Rev. J. H. Kobayashi as its head master, and its fine corps of teachers, made such splendid progress during this period that it outgrew its buildings and came face to face with the terrible possibility of having to resign its license—perhaps even close. Part of the necessary sum was raised, however, and in the spring of 1911 the Philadelphia Jubilee Memorial Hall was opened. The money for the rest of the building is now

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in hand, and St. Margaret's will soon be provided with an excellent plant.

The need of adequate training for the Bible women meantime was met in both districts by the establishment of training-schools for women workers, modeled somewhat on the training-schools in the United States. It has been related that St. Mary's School for Bible Women—the "Home of Peace"—had been established by Bishop Williams in Osaka and placed under Miss Mary Mailes—"Mother Mary," as her pupils loved to call her. Afterward it had been transferred to Tokyo, but after the death of its devoted head in 1896 it had returned to Osaka, where it was placed under the care of Bishop Williams, with Kimura San, Miss Mailes's faithful helper, in charge. Later it was again moved, this time to Kyoto, and in 1909 it was absorbed into the new Church Training-school for Women, of which Miss Suthon was made directress.

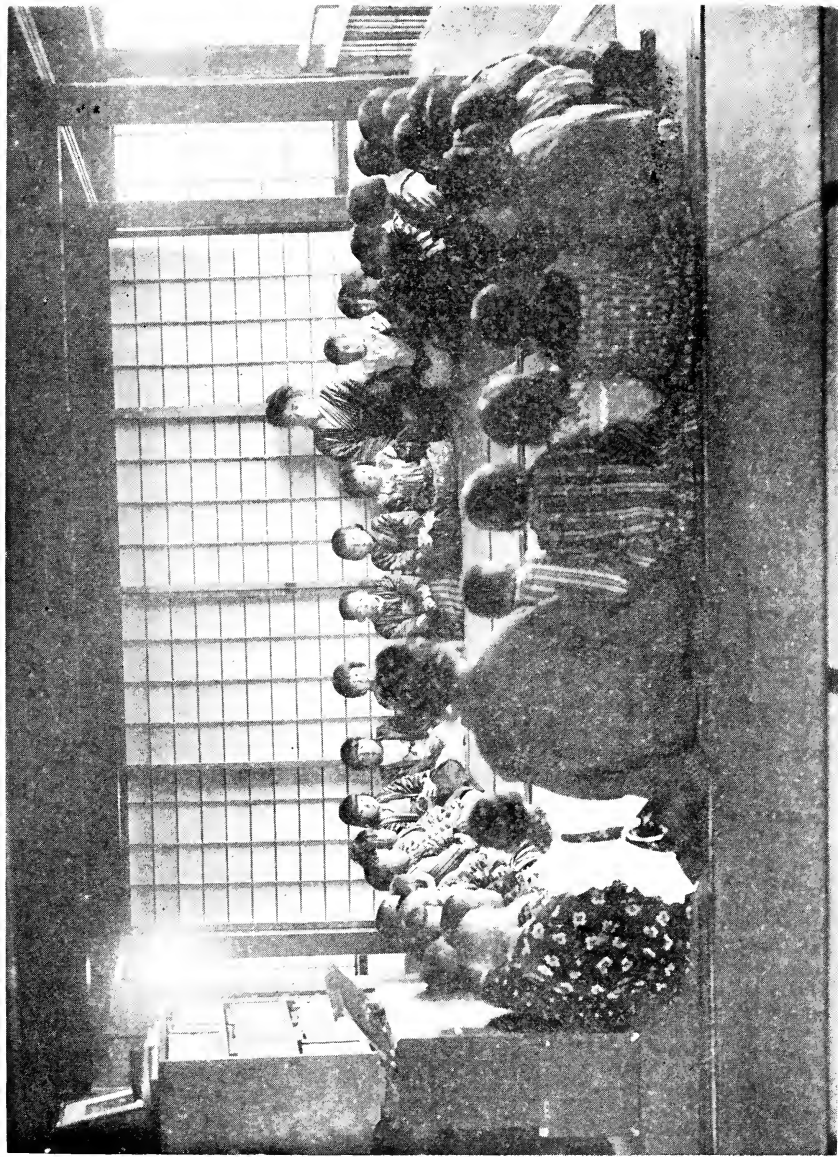
In the northern district there had been no school with a continuous existence, although there had at times existed a home for Bible women under the care of one of the American ladies. At last, in 1903, Bishop McKim placed Miss McRae and Miss Bristowe at Sendai to open a training-school. In 1908 these ladies resigned, and Deaconess Ransom was placed in

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charge. She has been helped by Miss Bessie McKim and Miss Newbold.

In 1909 new buildings, erected with the money from the united offering of 1907, providing comfortable rooms for the students and the teachers, besides class-rooms, were dedicated. These buildings not only serve during the winter for the home of the school, but in the summer offer a place where a conference of the mission workers can meet. The training offered by the Sendai School is of two grades: that offered to young women, the graduates of some high school, and that offered to older women who have practical experience rather than education to offer as their qualification for the work of Bible women. In 1909, Miss Alice Fyock came out to Sendai to open a model kindergarten where the students might receive training for the work of kindergartners. The buildings are right opposite the school, and the whole is under the care of the Rev. A. W. Cooke, the chaplain.

There were already a number of kindergartens established in connection with the various mission stations. Miss Mead, who came out to Akita in 1905, had established the Gaylord Hart Mitchell Memorial Kindergarten, and soon a number of others were begun, until now there are nine or ten in North Tokyo alone. In 1910 Miss Mabel Bacon was appointed to begin kin-



The Kindergarten at Akita

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dergarten work in Kyoto, and immediately opened one in connection with St. John's Church. The value of the kindergarten in evangelistic work seems to have proved itself. Not only does it bring the children into the Church, but it opens the doors of the homes to the mission workers.

It must not be thought that the Church limited her efforts to reach the youth of Dai Nippon to her schools and colleges. In Tokyo and Kyoto, as well as in many of the smaller cities, she sought to help the boys and girls who were studying at the government institutions. In 1893 Mr. Tyng had opened a boarding-house for students in Tokyo, but this had been closed for a long time. The students of the Kanda district were cared for by All Saints' Mission, but the thousands in Hongo were neglected. For this work the bishop appointed in 1903 the Rev. Barnabas Sakai and the Rev. J. A. Welbourn. Mr. Sakai opened the Doshi-kwai, a church hostel for young men studying at the university, and Mr. Welbourn began St. Timothy's Mission, Hongo, through which he has been able to reach a large number of students. In the same year the Rev. W. J. Cuthbert established St. Mary's Mission among the students in Kyoto. Four years later—1907—Miss Boyd opened a hostel for girls in Tokyo, in connection with All Saints', Kanda.

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Besides the schools of which we have been able to tell the history, there are a number of night- and day-schools connected with the out-stations of both dioceses, such as the night-school at Nara and the English school opened by Mr. Reifsnider at Fukui. The embroidery and industrial schools are a recent and interesting feature of the work. Their aim is to reach the large class of Japanese women who spend their lives over their looms in those cities where silk-making is the chief industry.

The progress of the work in the out-stations has been steady throughout this last decade. Not many new ones have been opened, but in many of the old ones it has been possible to place a resident missionary or a native clergyman for the first time. New churches have been consecrated at Wakayama and Sakurai, and a chapel has been built in Osaka, in connection with the Widely Loving Orphanage, and placed under the care of Mr. Naide—the “Dr. Huntington of the Japanese Church,” as one of his brother priests calls him.

In Kyoto itself, in the May of 1907, Bishop Williams had the joy of seeing the completion of the new St. John's. Characteristically enough, on the day of the consecration he himself disappeared and could not be found in time to be present at the services. Soon afterward he left Japan for the last time. As the ship

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moved away he raised his hands in benediction, while those to whom he had been as a father bowed their heads in sorrow. On the second day of December, 1910, in his old home in Virginia, he entered into the rest that is prepared for the people of God.

In the district of North Tokyo the growth has been most encouraging. Through the united offering of 1904 new churches were built and consecrated at Mito, Aomori, and Sendai. The many women workers who have joined the force in the last decade have made extension of the work among the women and children of the out-stations possible, and in almost each one there is a kindergarten or an industrial school which is doing much toward the upbuilding of the Church. In a part of Tokyo called Nihonbashi a new work has been started among the fishermen and other poor folk. Previously to 1908 there had been no effort to reach these humbler people, but about that time Mr. Jefferys, although retired from active service, decided to devote his time to this work and established the Mission of the Holy Comforter.

Finally, the medical work has been going ahead by leaps and bounds. In the Kyoto district the chief work has always been that at St. Barnabas's Hospital, Osaka. In 1909 it was able to build a new plant on a new site. This, with the appointment of Dr. George Laning

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to help his father, has put new life into the work.

In Tokyo the story of St. Luke's is one of triumphant progress. Dr. Teusler, on his arrival in 1900, had found only the shell of a hospital. Through his efforts one new building after another has been added to the plant. Besides the first additions in 1901, he built a fine operating-room and a new and complete sterilizing plant in 1906. Other wards have been built since. The hospital is now said to be the finest, for its size, in all Asia. Besides the charity patients who are treated in the wards and in the dispensaries connected with the hospital, there are paying patients in the private rooms. There is also a pharmacy, and the nurses' training-school under Iyo Araki San. Bible women are connected with the hospital, and daily services are held in the dispensary-room by one of the hospital chaplains. There is a careful follow-up system whereby the seed sown in the days in the hospital may not be allowed to die for lack of watering. In 1910 Dr. Theodore Bliss became Dr. Teusler's assistant. Besides the two American doctors there is a corps of skilful Japanese assistants, and there are a number of physicians who act as consultants. The hospital is almost entirely self-supporting. Dr. Teusler has a "private practice" which alone yields the hospital \$7,000 or \$8,000 a year.

The Nippon Sei Ko Kwai

During the winter of 1911-12 a dinner was given in Tokyo to honor Dr. Hill, president of the International Peace Forum, and to express the feeling of the international community in Tokyo. At this dinner the plan to make St. Luke's Hospital an international hospital was discussed, and the gratitude of both foreigners and Japanese to the hospital was voiced by a number of the speakers. But this is looking into the future. With it we shall have to deal in a later chapter. In the meantime, it remains to chronicle the last great event in the history of the Nippon Sei Ko Kwai.

In the early part of 1911 Bishop Partridge was translated from Kyoto to Kansas City, and the House of Bishops chose the Rev. Henry St. George Tucker, president of St. Paul's College, his successor. On the Feast of the Annunciation, 1912, Dr. Tucker was consecrated in Holy Trinity Church in his own see city. It was the first time that the "City of Peace" had witnessed the consecration of its bishop, and the second time that a bishop had been consecrated in Japan. The English bishops of the Sei Ko Kwai united with Bishop McKim in the laying on of hands, as they had done twelve years before at the consecration of Bishop Partridge.

With one who has already done such fine work in the mission as the bishop of the southern district, and with the senior bishop of the Jap-

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anese Church, him who has now for nearly twenty years been the wise and faithful ruler of the jurisdiction of Tokyo, as the shepherd of the northern flock, can we help looking for a period of growth and blessing in the history of the Japan Mission of the American Church?

BIBLIOGRAPHY

SINCE no complete history of our mission in Japan exists, it has been necessary to gather the material for Chapters IV and V from the articles on the Japan Mission in the *Spirit of Missions* (1853-1912), from the reports of the Board and those of the bishops, and from conferences with those who have been at various times connected with the mission.

The following books have also been useful in writing certain portions of these chapters:

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COUNT OKUMA: *Fifty Years of New Japan*, Vols. I and II.

OTIS CARY: *A History of Christianity in Japan*. Vol. I deals with the missions of the Roman and Greek churches. Vol. II deals with the missions of the Anglican Church and the various Protestant communions.

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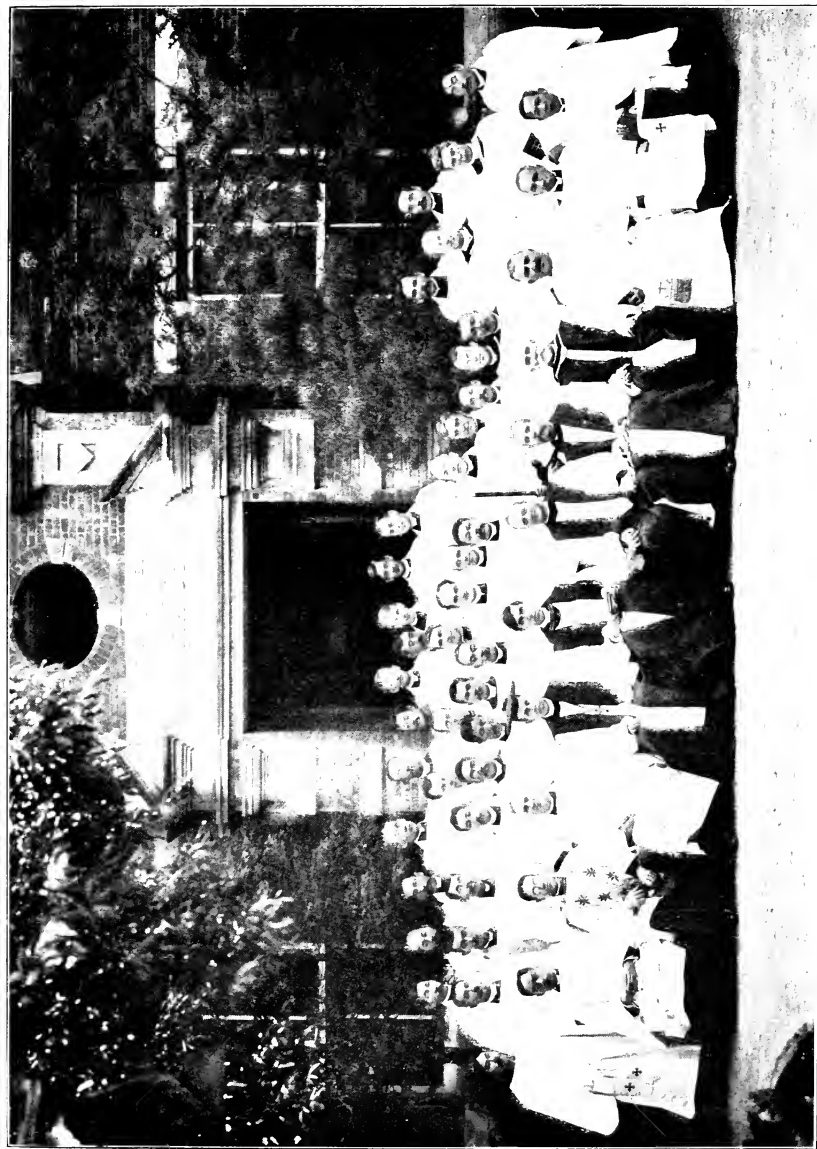
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Consecration of Bishop Tucker



CHAPTER VI

JAPAN ADVANCING

**“The people that walked in darkness have
seen a great light.”**

WE have been studying the history of the Sei Ko Kwai, but it is necessary, before thinking of the future that lies before it, that we know something about the things which were happening in the country at large during the same period. While Christianity was finding a foothold, the science and civilization of the Occident were being appropriated by the Japanese at a marvelous rate, so that the years since 1868 have been called those of the Meiji, or Enlightened Peace Era.

The American Commodore Perry was the man who started the conflagration which burned until most of the heirlooms of Japan and the whole feudal edifice had been destroyed.¹ To

¹ For a readable and reliable account of Perry's expedition, see Griffis, *Matthew Calbraith Perry*, published by Houghton, Mifflin & Co. In brief, the reasons for the American invasion were:

(1) The American whale-fisheries in the eastern seas had reached large proportions. Seventeen millions were invested in the whaling industry in the waters about China and Japan.

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that bold mariner and his Yankee crew the world owes its knowledge of, and commerce with, the Sunrise Kingdom. As we are reminded in a very readable, if not always reliable, book,¹ the first edition of the *Encyclopædia Britannica* gave but twenty-five words to the subject of "Japan." How strange this seems; more especially when we realize that in the last edition of that publication this same subject occupies space which about equals an ordinary book of full five hundred pages! However, when we realize the full extent to which the orders of Ieyasu were carried—those orders which, expelling the Christians, also decreed that the Japanese should hold no intercourse with other peoples; when we real-

This needed protection. Moreover, frequent shipwrecks, due to this industry, threw many of our sailors on the shores of Japan and the men so stranded were defenseless.

(2) The opening of California brought trade with China, and set men thinking of the value of trade with Japan. For the trade with China, coaling and provisioning ports in Japan were needed.

(3) The growing ambition of a nation which felt that as its Atlantic ports had their trade area, so should the Pacific ports.

It was, in a word, the inevitable result of the development of our western coast, plus the invention of the steamship. As Porter, in *The Full Recognition of Japan*, puts it (page 61), "An examination of a map will show that it would have been impossible for Western nations to have invaded Japan in the days of sailing ships, but the problem was altered by the coming of the steamship."

¹ Price Collier, *The West in the East*.

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ize that this embargo was complete save for a little colony of less than twenty Dutchmen, who were permitted to live on the island of Deshima hard by Nagasaki and to have one trading-ship a year to visit them; when we realize how complete was the isolation of Japan, we cannot be surprised at the fact that it was an unknown land. (Murray, pages 297, 308, 310.)

But in the years we are now studying a great change takes place—a change the like whereof was never seen before, and a new Japan, with new laws and new ideas, suddenly steps upon the stage.

Before describing just what took place, we should note one fact because of its testimony to the rule that a little leaven may leaven a whole lump—a rule of interest to those who are importing at the present moment Christian leaven to the same region. We refer to the Dutch on Deshima island. Small though that colony was, and hedged about as it was by many and harassing restrictions, still it had an influence upon Japan which is quite incalculable. Those best informed tell us that most of the energy and knowledge which made the nineteenth-century transformation possible came from those Dutchmen. Some writers go so far as to say that every reformer and leader in the advance of Japan owed his enlightenment or

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motive to his own or his father's contact with the Dutch or their learning. Truly, a little leaven leaveneth a lot!

Obviously, the things which happened in Japan, and which we shall presently relate, could not have come without preparation. Gulick, in his *Evolution of the Japanese*, tells us that they had been preparing for the great nineteenth-century revolution throughout the preceding millennium; that, in fact, it was not a revolution, but the last act in a process of evolution. This must undoubtedly be so, and in passing it may be suggested that the Christian should make it his duty to study those things which thus prepared Japan for her momentous change, inasmuch as it is his desire still further to change that wonderful people.

Now as to the changes themselves. The American Commodore Perry, on the 8th of July, 1853, dropped the anchor of his "thunder-ships" at the entrance to the bay of Yedo. What this act meant to the Japanese one can hardly dream. Think of seeing bearded and strange-looking foreigners suddenly entering one's land, after it had been closed to the outside world for over two hundred years!

But more important to Japan than the coming of Perry was the fact that he entered the harbor of Yedo instead of that of Osaka or of

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some port near Kyoto. For Yedo was where the Shogun lived. Now, though for centuries the Shogun had been ruler, his authority had been over internal affairs only; and since there had been no foreign affairs, it had never been seen how his subjects would act in case he sought to deal with other peoples in the name of Japan. Perry, on his part, supposing the Shogun to be the ruler in theory as well as in fact and being quite ignorant of the existence of Komei the Mikado, addressed the potentate at Yedo as he would a fully entitled emperor. Naturally this created a problem. If the Shogun accepted the American address in the way in which it was put, he would be virtually assuming the dignity which he did not possess. If he treated with these barbarians, he would be breaking the age-old law of the land. What was he to do? And, further, in case he made a treaty with Perry, how would the party which sided with the Mikado act?

So it came to pass that Perry sowed the seeds of a national crisis when he approached the Shogun's capital. (Murray, pages 317-327.)

Then the crisis became acute when the Shogun decided to deal with the foreigners, and when his representatives made a treaty with the representative of President Fillmore, whereby the ports of Shimoda and Hakodate

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were opened to American ships for trade. This momentous act was consummated March 31, 1854.¹

At once a loud outcry was heard from those who in recent years, through the revival of Shintoism, had come to know the truth about the real rulership of Japan, and they were joined by others who perceived for the first time the impossibility of the dual form of government and took up the same cry. Matters had reached an *impasse*.

A large number of the local Daimyos, or barons, refused to acknowledge that the treaty bound them, on the ground that the Shogun had no right to speak for Japan. It was, they properly claimed, an assumption of imperial power by the Mikado's agent to which they were not willing to submit. This last act of the usurper at Yedo was, in a word, the straw which broke the camel's back, and as a remedy for it there were but two possible conclusions—either that the Shogun should become in fact the ruler, or that he should acknowledge, as his predecessors had forgotten to do, that the real master in Japan was the Mikado.

The Shogun, however, being human, was not

¹ Almost immediately after the signing of the American treaty, similar treaties were made with England, on October 15, 1854; with Russia, on February 7, 1855; with the Netherlands, on January 30, 1856.

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willing at once to resign the power which had been his, simply because the intrusion of a foreigner had changed the aspect of affairs, and therefore civil war inevitably followed.¹ As the conflict went on, the points of view of the contending parties changed curiously, so much so that while it began with the Shogun's adherents fighting for, and the Mikado's against, intercourse with the foreigners, it ended with both having changed sides. In other words, the last part of the struggle saw the great Daimyos of Choshu and Satsuma, leading the pro-Mikado forces, fighting for that very thing against which they had in the beginning proclaimed themselves—Western intercourse and methods.

One need hardly say that those who adopted the weapons and methods of the Occidentals won. After several years of strife and confusion, the reactionaries who stood by the Shogun were routed, and the Emperor once more, after centuries of inertia and impotence, came into his own. In comparison to the results achieved, the war was insignificant. A few years and a few small battles decided the momentous problems upon which the future greatness of Japan was to rest. Most nations have needed centuries in which to change from darkness to light; but with the Sunrise people cer-

¹ The involved details of this war can be clearly followed in Murray, Chapters XIII, XIV, XV.

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tainty was secured in twenty years, and a new era began, with new ideas and new ambitions.

The theory of the American philosopher, John Fiske, that length of childhood is the most valuable asset of humanity, compared with the short “infancy” of animals, offers an interesting suggestion. Is the great length of Japan’s childhood an evidence that her maturity will be so much the more glorious? At all events, one thing stands out clearly. The Japanese character had the seeds of greatness in it. Their people would not have put on the armor of civilization in the twinkling of an eye unless their arms had been strong and their hearts brave to venture and to dare. Their spirit is a challenge to the West.

THE GOVERNMENT OF NEW JAPAN

THE first result, then, of the American invasion was the establishment of the Emperor on the imperial throne. Komei, who was “reigning” when Perry came, died in 1867, and Mutsuhito, the present Emperor—a man of remarkable character and wisdom—ascended the throne in 1868. And now for twenty-one years, with the approval of the enlightened Emperor, the strong men of Japan studied Western theories of government. It is of great interest to

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us Americans that during this time many Japanese visited America, notably a group of students who attended Rutgers College in New Jersey, and who on their return played a large part in the modeling of the new government. Moreover, the influence of Christian missionaries such as Dr. Guido F. Verbeck and Dr. S. R. Brown of the Dutch Reformed Missions, and Dr. J. C. Hepburn of the Presbyterian Mission, was no negligible factor in the making of the new state, by reason of the help and advice which they gave to many of the younger generation who afterward entered the councils of the nation-builders.

At the end of the twenty-one years just referred to, in 1889, the result of the deliberations of the statesmen and students appeared in the publication of the Constitution. By it the Mikado voluntarily gave up his unlimited power and admitted to a share in the government a Diet, consisting of two houses. (Murray, pages 398 and 482.) But the new order, having been granted by the Emperor instead of won by the people, differs essentially from our American form, resembling in many ways the German. Not all the citizens can vote.¹ The ruler has and uses a veto power, and the cabinet is responsible to him alone. While this was a won-

¹ Out of about 50,000,000 people there are but 1,582,256 qualified voters.

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derful advance from former conditions, Japan is yet far from being a land where, as in England and our own country, the people rule.

It is a suggestive fact that in her wisdom Japan has not adopted complete democracy at once. Popular government is a thing for which education and tradition must prepare the way; and when we discuss, as we shall later, the question of a Japanese Church, it would be well for us to remember that their own rulers recognized that it would not do suddenly to give too much power to the people.

A trace of the old feudalism is still visible in the present structure. In the journal of the Royal Statistical Society for April, 1911, we find it definitely stated thus: "The comparatively peaceful revolution of 1868 swept away old methods, old laws, old judicial procedure, old social organizations, old institutions, and old administrative machinery," and yet the new system "remains in many respects an essentially feudal organism. The ownership of all lands and the minerals therein is vested in the state. The peasants pay rent to the state, as in former days they gave tribute to their feudal lords. . . . Just as each feudal baron tried to make his territory self-contained and self-supporting, so does the Japanese government of to-day. . . . The great and valuable forests are worked by the state for its own revenue. The

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state runs and operates over 6000 miles of railway, carries on steel-works, shipbuilding-yards, explosive-works, woolen-mills, and factories for other materials needed for the army and navy; it carries on as monopolies the business in salt, tobacco, and camphor. . . . Almost every enterprise throughout the whole empire receives initiative encouragement or assistance from the authorities. . . . Under the new system the people are better off than in feudal days, . . . but—taxation in Japan is a heavy burden, and that is the price paid by the people for the high position to which as a nation they have attained.”¹

Such is the fundamental form of the new Japanese government. It is a limited constitutional government of the highest efficiency, but dependent for its stability, one is inclined to believe, upon the tact and wisdom of the sovereign. As the people become more and more fit for self-rule they will undoubtedly obtain it. Up to the present, the power has been almost entirely in the hands of those members of the old aristocracy who have adjusted themselves to the new order.

¹ The national debt of Japan has increased from 486,464,155 yen in 1900, or a per capita debt of 10.24 yen, to 2,650,395,155 yen in 1910, or 49.14 per capita, which about equals \$24. The national debt in the United States is \$913,317,480, or about \$9.70 per capita. (See Appendix A for further details.)

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Yet it is a remarkably efficient government, as is evidenced by its accomplishments. Within a few years from its beginning, all the Western governments removed in Japan's case those restrictions which they had put upon Oriental states, and now foreigners in Japan are by their respective governments intrusted entirely to the care of the Mikado's courts and police. (Murray, pages 418 and 419.) In every way Japan is recognized as our governmental equal. Her law courts, her finances, her consular system, are on the same level as are the European, and with her victories over China and Russia on the battle-field and on the sea in mind, one need not say how high her army and her navy rank.

The wonder of all this is the short time within which it has been accomplished. How was it possible? Perhaps the first answer is found in the thoroughness of the old feudal system. The people had never had any initiative or originality—centuries of following their leaders had reduced them to a condition of dependence and docility quite unprecedented. Whether their lord told them to plant rice, and not to plant tea, or whether he told them to go to war or not to go to war, they never dreamed of disobeying. Centuries of such docility had bred in them a marvelous power of adaptability. Though Japan has never produced great world-heroes like

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Buddha or Confucius or Moses, still her people have, as a result of being forced through a lack of such leaders to follow foreign leaders, become possessed of an assimilative and imitative capacity which exceeds that possessed by any other people.

When, therefore, their Mikado told them to become "civilized," they obeyed, and astounded the world by their ability to do so in a few years.

And then again the wonderful quickness with which the Japanese changed from the old to the new order is to be explained by their belief in the divine right of their ruler. Herein lies the peculiar merit of that old theory. Because of the conviction that Mutsuhito is a descendant of Amaterasu, his subjects have been docile and easily influenced. Shoguns and Daimyos have for his sake given up century-old rights, the rich have surrendered privileges and the masses have put aside prejudices, and the whole face of Japan has been changed. We smile at some things, but in the presence of such facts as these we become serious and admit that there has been much virtue in the belief concerning the descent of the Mikados. Should we not ask: "How can those who would lead them to Christ make use of this loyal faith?"¹

Such, then, is in general the government of

¹ Compare Gulick, *Evolution of the Japanese*, page 201.

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new Japan. It is a constitutional monarchy with the accent decidedly on the monarchy. That it is a most efficient government none can deny; in some ways it leads the world. That it is not really democratic we can hardly complain, since too sudden a transition from one extreme to another is never advisable. So let us have nothing but congratulations for our Eastern brothers, and hope that, as they have wisely begun, they may wisely continue; and that God, having given them a wisdom-loving Emperor, will continue His abundant kindness and some day open his eyes so that he may behold the King of Kings.

SOCIAL CONDITIONS

LET us now turn to the social conditions of the present-day Sunrise people. Of course everything with them is very different from what it is with us. Their clothing, their houses, their meals, their amenities, their ideas of propriety, their ideas of culture—in all these things they differ from us radically, and it is not for us to say that we are always in the right. Moreover, it is not the question whether America or Japan has the best social amenities that interests us. We care not whether their manner of greeting one another differs from ours, nor whether they

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dress their children in a way which to us seems queer. We are not anxious to change the things upon the surface. Far from it! In some ways it would be well for us to copy the customs of Japan. But we are interested in the things which lie below the surface, the deep and vital things, and some of these we should be glad to see altered.

To the man who has studied the Christian theory of the family, and who has come to realize how through that theory and its practice the nation is uplifted and purified; to the man who knows what a high ideal of womanhood and marriage can mean to a nation, the conditions in the Mikado's empire are far from being as satisfactory as we who want to help them wish they were. It is in the absence of an appreciation of the true meaning and power of "the family" that one finds a weak spot in the social conditions of our brothers in Dai Nippon.

In a previous chapter we have seen the origin of this weakness—the Confucian ethics and the lack of moral teaching in Shintoism. Now it will be well for us to see just how prevalent at this time are the conditions against which the Christian conscience protests.

Mr. Stafford Ransome in his *Japan in Transition* says, "If we start from the standpoint that because such and such a thing is not countenanced in certain countries it is wrong, then

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there is certainly nothing more to be said, for certainly the Japanese must be immoral through and through.” (Page 116.) Now that is just the position which Christians do adopt in regard to certain things—among others, concubinage and divorce. We have to assert that a nation is immoral, or rather does not possess a proper moral sense, so long as it countenances these morally ruinous customs.

Take the matter of concubinage, and again take Mr. Ransome’s own words: “There is a fallacious notion in Britain that the Japanese law recognizes polygamy, or at all events the keeping of concubines. Such is not the case. The law takes no more notice of it in Japan than the British law does, but society accepts her (the concubine), and her position is not a degraded one.” (Page 120.) The Christian feels, and so also do many of the leaders in Japan, that to “accept” this custom is to reveal a lack of moral sense and an irresponsiveness to the finer side of life.

We would not have it thought that everybody in Japan approves of this condition. As a matter of fact, it gives the deepest concern to many, and perhaps the most hopeful thing that can be said, and the most significant, is that the present Crown Prince has no concubines, and that children by his one wife are the princes royal of the land. And not only there, but in many

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other quarters protests are arising against this degradation of women.

After one has said this it is apt to be asked: Why, if the Japanese have themselves started a crusade against concubinage, should its abolition be considered a special task for the missionary or the preacher of Christ?

To this it can only be replied that a practice so deeply imbedded in a people's life may be done away by law, but that would be of but small benefit unless the masses have learned to see *why* it was done away. In other words, it is the attitude of the people toward the thing that is wrong and that needs to be changed, and this can never be effected by force. When a people *think* wrongly one needs more than social precedents or Persian laws to change them, and there is but one thing which can give a people the right point of view. That one thing is the Gospel. Until they are saturated with it can they see or think clearly?¹

Another aspect of this same moral question is the prevalence of divorce in Japan. Once again one has to say that conditions are improving, but still there is a fearful failure on the part of the masses to appreciate the highest standards. To obtain a divorce does not require the intervention of the courts in cases where both parties agree to it. A declaration

¹ Compare Gulick, *Evolution of the Japanese*, page 278.

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before two reputable witnesses at the local office, testifying that the divorce has taken place by mutual consent, is all that is required.

What a perfect mockery this makes of marriage! Or at least of our Christian conception of it! Does it not show us over again how the people need another point of view?

It does not encourage us much to learn that the ratio of divorce since 1898 has decreased so that, while then there was one divorce for every three marriages, there was in 1908 one for every seven. This is improvement, but what we want to see is a better appreciation of the principle involved rather than a change which has come largely, one fears, from utilitarian motives. (See Appendix F).

One last trait should be referred to—the sense of honesty. It is a common remark that the Japanese business man's word is not as good as his bond, and consequently it has become proverbial almost to speak of the lack of honesty among commercial classes. This, however, is not fair, and for two reasons. In the first place, because the conditions in the past were such as to make "trade" a menial and despised occupation, and hence one that was not undertaken by the better classes. In the second place, because now the Japanese themselves are aroused to the situation and are teaching their tradespeople that "honesty is the

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best policy.” Further, it is highly probable that in order to protect themselves from the superior commercial acumen of their Occidental clients they had to resort in many instances to deception for self-preservation.

In speaking of the reputation that the Chinese have for being more honest than the Japanese, Mr. Ransome says:

“But we must not lose sight of the fact that the conditions of trade between the foreigner and the Japanese are not in the least similar to those in vogue between the foreigner and the Chinese. It is argued, on the one hand, that a Chinaman’s word is as good as his bond, and that both are good; whereas it is said, on the other, that the bond of a Japanese trader is as worthless as his word in his dealings with a foreigner. . . . Suffice it for me to say that if the Chinese are honest in business, it is the only sphere of honesty in which they excel. It is generally admitted that the official and the high-class Chinaman are dishonest in their politics and their administration.” Why is that? “The simple answer to this is, that until now the Chinaman has been absolutely in the foreigner’s hands; . . .” his honesty “is one which is bred from force of circumstances. . . . Such a state of things does not, however, hold good in Japan. . . . Political and administrative integrity in Japan is undoubtedly high.”

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It is to be protested, however, that it will not avail if honesty is adopted merely for reasons of "policy." What one wants to see in Japan, and in America, is men embracing honesty for the simple reason that they recognize all men as their brethren.

But let us turn to problems of a more general nature, for before Japan is much older she will have some very serious social problems to handle—problems which we of the West are already familiar with; problems which cannot be dealt with as one deals with dishonesty or immorality; problems which were utterly beyond the vision and anticipations of the founders of the old-world religions. We refer to those which are being created by the adoption of Occidental ideas as to commerce and capital.

The old order is passing, and the Christian who prays for the kingdom of God in Japan will soon have to contemplate an utterly new social order there. Feudalism is going, and the feudal idea is being swallowed up by the new idea—the Western idea—of the value of the individual. The weaknesses with which we have been dealing are the result of the old social order and the old religions, in which society was reckoned by the mass and not by the unit. The degradation of women came from the idea that the state or the family was the thing that was valuable rather than the individual. In the future one

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may be so bold as to prophesy that, as the result of the new standards of life, men are going to reckon everything on the basis of the man or the woman first, and the family or state second.

This change is distinctly a result of the teaching of the Gospel, though one should qualify this by saying that the form in which the doctrine gets to Japan is more often the socialistic perversion of Christianity than the pure Gospel itself. In other words, as with us, so with them, men are demanding new conditions not because they are spiritually, but because they are commercially and financially, discontented.

As yet there are no labor unions and no strikes, and few suffering poor and few "millionaires" and few unemployed. As yet the conditions that develop socialism have not been reached, but the growth of the new Japan is of exactly the kind to usher in such things before long, and the Church in Japan can alone prepare the nation to meet them.

Of course all this means that the Sunrise people are adopting our capitalistic civilization, our materialistic ways, just as fast as they can. They are running headlong in the direction of material efficiency, just as we are—only, God help them, they have not the Gospel behind it all to mellow and, in time, hallow it.

Intimately connected with this new condition, and resulting from it, is the problem of the

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“city.” Japan has been a land in which the people have in the past dwelt in the country. The farmers have been an honorable class, and the most numerous; but now the call of the metropolis, with the glamour of business life and the glare of the cities—with their moving pictures and electric lights!—is having its effect. Osaka and Tokyo are “boom” cities, as are many others, and the fearful results of crowding into one place—squalor, poverty, impurity, and suffering—are beginning to be evident. So then we have developing in new Japan the problem of the crowded center, with all that it means.

Cognate to this problem, and perhaps most serious of all, is the population problem. Japan is outgrowing her territory, and there is not room enough for her ambitious millions to find satisfactory homes. The annexation of Korea and of the southern half of Saghalien, which resulted from the victory over Russia, has in a measure mitigated conditions. Thousands emigrate to Korea each year. And, further, scientific agricultural methods have resulted in increasing the productivity of the land at a greater rate than that at which the population has increased. Again, it must be allowed that Japan possesses vast hydro-electric possibilities, and can by making use of her water-power acquire a tremendous financial asset.

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But, granting all this, Japan has no large unoccupied areas. Her rights in Southern Manchuria are not over-abundant, and she has a population of 336 to the square mile, at which rate Tennessee, one of our medium-sized States, would have a population of 15,321,600.¹ With such a multitude of ambitious people, and with no great wealth (for Japan is not rich in minerals, as Marco Polo thought and reported), and with a new-born and surging desire for broad lands, is it not evident that the population problem is one of world-wide seriousness? We in America have felt it enough to bring about the passing of a "gentlemen's agreement," in accordance with which the Japanese are by their own government dissuaded from immigrating to our land.²

All in all this is the same problem—in a more

¹ It is also to be remembered that not all of Japan is habitable. One who has studied the problem has informed the writer that the inhabitable parts of Japan equal the area of the State of West Virginia, a State which is only five ninths the size of Tennessee. (See Appendix B.)

² It is only fair to say that since our recent debate with Japan over the matter of emigration to America, she has loyally held to her promises, as is evidenced by the fact that in the last three years 8612 more Japanese left America and Hawaii for Japan than left Japan for those places. Compare *Christian Movement in Japan*, page 7. At present there are said to be about 155,000 Japanese in the United States. For a strong and impassioned statement of the purity of Japan's motives in her international politics, see *American-Japanese Relations*, by K. K. Kawakami (Revell, 1912).

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serious form—as that which confronts Germany. It is a problem which comes to every people who succeed. What are we to think about it? A selfish man once said: “Well, if civilization and science enable them thus to multiply and increase, I say let us not give them any more of it. Let us stop the missionaries who are in the end responsible for introducing these things and creating such a serious situation.” But would that be a good way to deal with the matter? If we thought thus, we should have to give up all missions and international intercourse. India and Africa are presenting the same problem caused by the same thing. What are we to do when we awaken to the fact that our efforts are creating a fearfully serious international question? What are we to say when we are reminded that the population of Japan did not begin to increase so tremendously until our missionaries opened the way to Western science and modern learning?¹

Perhaps it would be well to reinforce what has just been said by reminding the reader of the remarkable scientific progress which has been made. The medical work done by the Japanese is well known the world around. Did not

¹ Murdoch states that between 1721 and 1846 the population increased at a rate of $2\frac{1}{2}$ per cent. per century, while now the rate has become $1\frac{1}{3}$ per cent. per annum.

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their sanitary preparations and activities in their war with Russia teach our proud Western army surgeons many a lesson? Their hospitals are quickly becoming among the best in the world, and they have but little more to learn from us in those matters. Their poor laws are well thought out, and so far as they are able, they make excellent provision for the needy.

One might go on at great length enumerating ways in which the Sunrise people have appropriated the best things in modern social science. The time is not far off when no people on earth will be more up-to-date in the things which go toward public welfare; but, granting that they have fully come into all the material blessings of the Occident, what then? Mrs. Browning puts the question involved here in this way:

“We throw out exclamations of self-thanking,
self-admiring,
With, for every mile run faster, Oh, this
wondrous, wondrous age!
Little thinking if we work our souls as nobly
as our iron,
Or if angels will commend us at the goal of
pilgrimage.”

We should by this time have obtained a general idea of the social conditions under which the Japanese people now live. They present to

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us a curious combination of forwardness and backwardness, of radicalism and conservatism, of Western and Eastern ways. But let us remember how short a time they have yet had in which to appropriate fully the advantages of the West; and, further, let us grant that perhaps it is just as well that they should be backward and reject some of our Occidental ways. For are not some of their ways as good as, if not better than, ours; and would it not be a mistake for them to adopt too many of our customs? What we want them to do is to keep what good things they have, and augment them by accepting only the best among those things which we can provide.

CULTURAL CONDITIONS

LASTLY, let us look at the intellectual life of the Japanese. Perhaps here we shall find matters of more importance to us than anywhere else, since no matter what the outward circumstances may be, the altruist must in the last resort deal with the mind. Until we understand the intellectual life of a nation, our religious efforts on its behalf are at best blind and ineffectual.

Japan is emerging from a medieval condition. Her literati have in the past been the Buddhist priests and the warlike Samurai, and her intellectual development was such as would

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be the natural result. "Art and philosophy were hieratic, or courtly and precious," and what things were held up for admiration, and what things were done for the education of the people, were of what we should call an aristocratic and political nature.

But when the new *régime* began, and feudalism was, if not destroyed, at least put in the background, and when the people received a theoretical share in the government, it was only natural that a flood of new ideas should rush in and the face of literature and education and constructive thought be changed. Consequently, a strange and abnormal condition now confronts us when as would-be educators we approach the Mikado's subjects.

Bring the matter nearer home, and imagine what would be your own intellectual point of view if you had emerged from the dark room of obscurantism and mythology and superstition—from a room which to you was the *whole world!*—and suddenly found yourself in a previously unknown or unrecognized world, filled with modern inventions and notions which to you seemed topsyturvy. Think of changing in a moment, as it were, from a belief that nothing else besides yourself counted, to a knowledge, unwillingly forced upon you, that there were a good many more important and powerful things!

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That is just about what has happened in Japan. Perhaps the change can best be illustrated by a table wherein are put what the Japanese believed, or pretended to believe, in 1850, and then what they believed in 1900:

TABLE ILLUSTRATING THE INTELLECTUAL CHANGES
IN JAPAN IN HALF A CENTURY

Believed in 1850:

(1) That Japan was the only important place in the world, and that all other nations were barbarians intellectually and in every other way inferior.

(2) That the Mikado was dependent on the Shoguns.

(3) That the gods Izanami and Izanagi made Japan to be the dwelling-place of their descendants.

(4) That the only valuable histories in the world were the *Nihongi* and *Kojiki*.

(5) That the people had no right to look for a part in the government—that the people exist to serve the Mikado.

(6) That Confucius taught the last word upon social science.

(7) That the old Oriental methods of medicine were good.

Believed in 1900:

(1) That Japan is one among many first-class powers, some of which are intellectually more advanced and physically more powerful.

(2) That the Shogun had no position save as granted by the Mikado.

(3) That perhaps there were no such people as Izanami and Izanagi.

(4) That possibly the *Nihonji* and *Kojiki* are unreliable and mythical.

(5) That the government has no right to disregard the wishes of the nation—that the government exists to serve the people.

(6) That there may be others who can teach valuable lessons about social science.

(7) That modern Western medicine is the best.

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Believed in 1850:

(8) That a good education consisted in learning by heart the Confucian classics and studying the native history and literature.

(9) That profitable reading is confined to the old classics.

Believed in 1900:

(8) That for a good education one should attend the Imperial University and take the same kind of courses as one would at Columbia or Michigan.

(9) That Huxley and Darwin and Haeckel and Spencer and Renan and Dickens and Thackeray and Bulwer-Lytton and Rider Haggard and Jules Verne and Conan Doyle and Anthony Hope and Dumas and Zola and Goethe and Hugo provide good reading.

In the above table are put down only a few of the changes of opinion which have swept across the land in the last fifty years. When we try to imagine what would be our own state of mind if thus our opinions and prejudices had been turned upside down, we do not need to be told that Japan to-day is in a condition of intellectual chaos.

Naturalism, or disbelief in the supernatural, is now, as a result of all this, the common attitude. The average citizen of Japan is like the little child who, on being told by a too conscientious mother that the story about Santa Claus was a lie, replied: "Well, are all the stories you have told me about God untrue?" And can we blame him? Suddenly to have all those things wherein we trusted taken from us or, worse,

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declared false—how could we become anything but skeptical? As Reinsch puts it:

“It is not surprising that in an age of great intellectual stress, of doubt and confusion, when Japanese minds are tortured by uncertainty, a great many matter-of-fact natures should seek refuge in a materialistic philosophy of life. The tendency of thought at present most popular among Japanese students is that which is called naturalism, as it draws its inspiration from the literary movement of that name. The books of Gorky, Turgenieff, and de Maupassant are the gospel of this faith. It seeks intellectual satisfaction in denying the validity of anything that cannot be demonstrated, and demands for its votaries the privilege of seeing and experiencing all phases of life. On the side of conduct it therefore tends strongly toward the repudiation of all moral restraints, and sees veracity and worth only in ‘life living itself out.’ ”¹

May we not say, in the presence of these facts, that a most serious situation exists in Japan; that the cultural condition seems even more serious than the social or the political; that the hardest problem which confronts the missionary is how is he to deal with a people in such straits?

A word should be added in regard to the ex-

¹ *Intellectual and Political Currents in the Far East*, by Paul S. Reinsch, page 351.

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tent of this chaos. Of course it has not penetrated into the masses, any more than the name of Huxley is a household word in America. But it has gripped the educated people, and they are the ones who give the tune and tone to the multitudes. As a nation's educational leaders are, so will the masses be in time. It may be years before the people in the country districts come to question whether Amaterasu or Amida are myths, and to realize that the scientist's pen is mightier than the sword of the Samurai; but the point is that as they advance in education they cannot avoid being fearfully disturbed by what they learn. Therefore the task before the lover of the Sunrise people is so to plan that in their coming days of doubt and skepticism they may be led to the one and only Truth in all this world.¹ This Truth is not a discovery of ours which we are foisting on them. It is a revelation which was given for them quite as much as for us. The accidents of history have made us the teachers and made them the pupils. God told us to tell them, and we must do His will—that is all.

SUCH, then, is the new Japan, with its modern government, its changed and still changing social conditions, its chaotic cultural atmosphere.

¹ On this subject one should read Chapter VII in Reinsch's *Intellectual and Political Currents in the Far East*, and Gulick's *Evolution of the Japanese*.

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Surely never before did so large a problem and so inspiring an opportunity present itself to the soldiers of Christ.

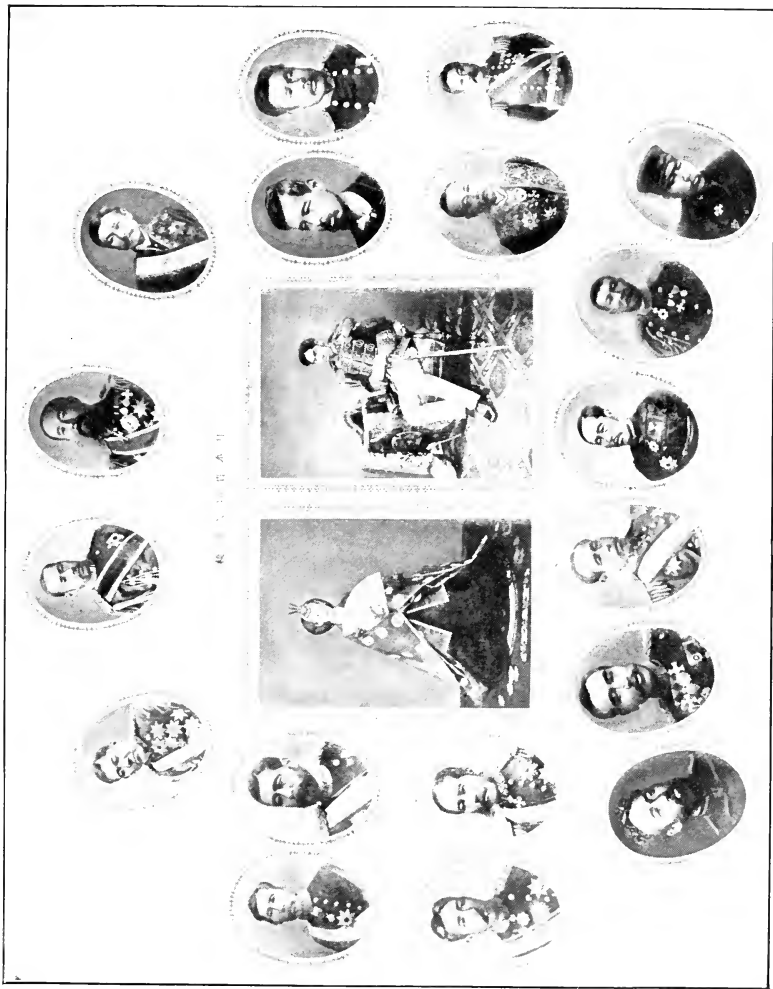
“The old order changeth, yielding place to new,
And God fulfils Himself in many ways.”

May God give us wisdom, so that we may perceive and know what things we ought to do in order that we may perform our part in making the new order in Japan one which will hasten the coming of the King!

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The Emperor and Empress and Some of the Makers of New Japan



CHAPTER VII

WHITHER?

“Multitudes, multitudes in the valley of decision.”

WE have seen how the Church came to Japan, how it labored on behalf of the people, how it planted and how it prospered. And then we saw the entrance upon the scene of a new factor and of new conditions; we saw Japan change from an uncivilized to a civilized country, adopting and adapting herself to the ideas, if not ideals, of the Occident. We now come to survey the Church situation as it is to-day. We must do so, if we are to pray for and plan for the work, since, if we are intelligently to help our representatives in the field, it can only be as we understand the conditions in the midst of which they work and the resources which they have at hand.

Quite naturally, the first thing one wants to know is: What have been the actual results of these fifty years of work? How many Christians are there in Japan, and how many are there of our own household? To meet this inquiry briefly and fairly the following statistical table, taken from the *Christian Movement in*

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Japan (1911), will give the best answer possible:

1. Roman Catholics	62,158
2. Nihon Kirisuto Kyo Kwai (Presbyterians)	17,049
3. Greek or Russian Church	15,098
4. Kumi-ai Kyo Kwai (Congregationalists) .	14,606
5. <i>Nippon Sei Ko Kwai (American and English)</i>	13,008
6. Nihon Methodist Kyo Kwai	11,092
7. Baptists	3,402
8. Kirisuto Kyo Kwai	1,232
9. Fukuin Kyo Kwai (Evangelical Association)	933
10. Salvation Army	787
11. Bifu Kyo Kwai	780
12. Friends	717
13. Christian Kyo Kwai (Christian Church) .	658
14. Jiyu Bi-i Kyo Kwai (Free Methodist) .	498
15. Lutherans	442
16. United Brethren	412
17. Scandinavian Alliance	225
18. Fukyu Fukuin Kyo Kwai (Universalists)	202
19. Nihon Dojin Kirisuto Kyo Kwai . . .	200
20. Christian and Missionary Alliance . . .	150
21. Seventh-day Adventists	141
22. Hepzibah Faith Mission	77
Other Churches	130
Unorganized	25,511
Total Christians	169,508

This represents baptized persons only. There are, however, five or six times this number who,

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though not formally Christians, are sympathetic, but remain unbaptized for one reason or another. In fact, one of the most cheerful things about the situation is the large number of men and women of rank who are openly sympathetic with the cause. And then, further, the Christians in Japan represent a rather influential class, while in China a majority of the converts have been in the past from the less influential elements in the community.

And now a few remarks on this appalling table—appalling because it illustrates so terribly the disunion of Christendom. In the year-book from which it is taken we are told that “of the 62,158 Christians who adhere to the Roman faith, 35,834 are said to belong to the Nagasaki prefecture. This is largely owing to the continuing influence of the work of Xavier and his associates and successors of the sixteenth and seventeenth centuries.”

Surely this is a fact which should give us hope and confidence. If, after the persecutions to which the Christians were subjected under Ieyasu (Murray, pages 247–258), the faith in the living Lord so persisted; if, after the horrors of torture, and after threats and espionage, those who were converted by St. Francis and his noble fellow-workers continued to teach their children of the Christ; and if their children were so earnest that they in turn

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taught their children, and so on down through the years, so that when the Roman Church again found entry it received a ready welcome; if thus they remained faithful and kept through two centuries the trust which had been committed to them—then we need never fear either that there is nothing in the faith which appeals to the Japanese, or that they, having once received it, will not continue to abide by it. All honor to the Roman Catholics in Japan!¹

Next, the Russian Church should be noticed, since its influence in Japan has been, and is, a potent and a beneficent factor.² In 1860 a young monk named Nicholai went to Hakodate as chaplain to the Russian diplomatic consulate. Being a man of God, and unable to content

¹ According to the statistics given in the *Katolischen Missionsatlas* of 1906, we see that at that date an even larger proportion of the Roman Christians were to be found living in or around Nagasaki. Rome has in Japan five dioceses: the archdiocese of Tokyo, and the dioceses of Osaka, Nagasaki, Hakodate, and Shikoku. In addition to the missionaries from France, to whom originally the task of converting the islands had been given, the work is carried on by Dominican, Trappist, and Franciscan monks; by the lay order of the Marists; by the Jesuits, who reëntered the land in 1908 for the purpose of founding an educational institution; and by such sisterhoods as the "Little Sisters of the Poor," "of the Child Jesus," and others. For a good account of this work see Volume I of Cary's *History of Christianity in Japan*.

² The only convenient sources for information about the Russian missions are Smirnoff's *Russian Orthodox Missions* and Volume I of Cary's *History of Christianity in Japan*.

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himself with the formal side of his work, he devoted as much time as his duties permitted to preaching the Gospel to the Japanese.

If the history of missions has proven anything, it has proven the value of personality. Great spirits have always obtained results where weak or warped ones were helpless. Nicholai was a great personality. Gradually there grew up about him a mission of splendid proportions. So wisely did he plan and so efficiently did he labor that before long episcopal oversight became necessary for the thousands he had gathered in. It was abundantly evident that the man of men for this office was Nicholai, who accordingly was consecrated and became, and was until his death on the 16th of February, 1912, the Russian Orthodox bishop of Japan.¹

As a testimony to the efficiency of his work no greater proof can be offered than that, with a communicant list larger than ours, it requires only \$30,000 a year of contributions from Russia to support the work; while to support the Sei Ko Kwai from America each year we have to send out \$163,000. It would be fair to note, however, that some of this difference is accounted for by our educational activity, the Greek Catholics having attempted little in this line. Still, it is worth while to place this fact

¹ An assistant bishop, Serge, was appointed about 1906, who has now succeeded to the position.

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before the reader, since such contrasts awaken us as nothing else can to the power of great personalities and the demand for them in the foreign field.

The Russian Church is almost independent, depending only, in the person of its bishop, Serge, on the Most Holy Governing Synod of the Church of All the Russias.

Lastly, a few words about three of the Protestant bodies—the Presbyterians, Congregationalists, and Methodists. These churches have yielded to the demand of the Japanese Christians and allowed the missions started by them to become independent churches. The Nihon Kirisuto Kyo Kwai is the Japanese Presbyterian Church of Christ, the Kumi-ai Kyo Kwai is the Congregational Church, and the Nihon Methodist Kyo Kwai is the Japanese Methodist Church. Representing as these bodies do nearly two thirds of the Protestants in that land, the fact of their independence is most significant—one with which we shall have to deal later. Suffice it now to say that these churches are led almost entirely by their native clergy; that the work is now *their* work and not foreigners' work; that it is no longer exotic, but has "taken root and produced men who are definitely and sincerely taking upon their own shoulders the responsibility for the evangelization of their country."

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So much for the results of fifty years of missionary propaganda. Some will inevitably feel that in comparison with the men and millions which have been spent, the results are paltry. They will say: "Less than 150,000 in fifty years! Why, that means only 3000 a year, at which rate it will take over 16,000 years to Christianize the nation!" This would be true if we were dealing with material things, but in spiritual things we have long since learned that beginnings are laborious and slow. We have long since learned that one cannot "count noses" in estimating the power of the Gospel. Let us remember that after the first five hundred years of Christian missions the world remained overwhelmingly pagan, and that when Augustine first came to Britain there were in all the world but twenty million followers of Christ.

No! The census figures, the small number of the faithful, need give us no uneasiness. There are plenty of Christians in Japan to prove that the work has been worth while. There are, however, other things which drive us to serious thought, and they are the real problems which are now to be encountered in furthering and enlarging the work which has been so splendidly begun.

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THE PROBLEM OF INDEPENDENCE

THE first and most serious of the problems is that of independence. Shall we or shall we not yield, as have some of our godly Protestant brethren, and make the Sei Ko Kwai a totally independent church?

Let us hear what a faithful and progressive presbyter, after many years of work, thinks. He writes: "I cannot imagine how an American can profitably occupy his time unless he is a teacher, has a school, or private classes for English. His Japanese assistant, if he is worth anything at all, is likely to be a better pastor and a much better preacher than the missionary, whose qualification in most cases for being over the other man is that the other man is not ordained, is not in priest's orders. For the present state of the work, my view is, that unless a man has very marvelous personal powers he should devote the larger part of his time to teaching young men anything they want to learn, with a view to intimate personal influence, and especially to raising up native workers in the Church. . . . The 'missionary,' so far as the work of the Church at the immediate present is concerned, is not even a very powerful or necessary auxiliary. If a number of the Japanese evangelists were ordained, there

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would be little *immediate* loss to the work if the missionaries were withdrawn. The missionaries' chief work, so far as it has real value, not only ought to be, but actually is, chiefly for the native Church of the future, not that of the present. . . ."

Thus we see that some feel that the real work to be done in the Sunrise Kingdom is that which can be carried on only by Japanese priests. Carry this a step farther and you will speedily see that it can be argued that, if the greatest results are to be obtained, they can only be won by a church which is independent and not dominated by a foreign missionary organization. Good arguing this is, and when it is reinforced by the facts already brought out, namely, that the Presbyterians and Congregationalists and Methodists have granted autonomy to their missions, we find that to refute it we have a considerable burden of proof cast upon us.¹ We must show why we should not at once make the Sei Ko Kwai as independent of the Church in America as the American Church is of the English Church which founded it.

It is not the place here to debate this question, but one or two facts might throw more

¹ It is also significant that in the Greek or Russian Church the only foreigner is the archbishop, the rest of the staff (in 1907) being composed of 37 ordained clergy and 129 unordained ministers and helpers.

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light on the subject and enable the reader to come to a profitable conclusion.

(1) It is granted that the Church in Japan cannot do its best work until it stands upon its own feet, and bears its burden alone. The Japanese only can turn Japan to Christ.

(2) It is always a sound principle that one should make haste slowly, and we have already seen that the government does so in its policy. It is not a question of *whether*, but of *when*.

(3) The ideas of those who have given careful and prayerful attention to this subject should be considered seriously. They amount to this: that when the Japanese are prepared to bear the financial burdens which, for example, the support of a bishop imposes, then they should have a bishop of their own race. As one of our leaders expressed it recently when an issue arose:

“I think it would be very unwise for the House of Bishops to elect a Japanese as missionary bishop of the American Church. When in God’s good time the Japanese want a bishop of their own race, *they* should elect him and pay his salary. You would postpone indefinitely the financial independence of the Japanese Church if we were to elect a Japanese bishop supported by foreign money: it would take away all desire and eliminate all effort for self-support.”

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One is inclined to think then that this is a matter which will have to be left to the arbitrament of time and accumulating experience. The Church needs the enthusiastic interest and prayers of all students of missions that it may be guided aright in this matter. And more, it needs help to raise up Japanese leaders who will make the Sei Ko Kwai strong enough to become self-supporting.

INDIFFERENCE TO RELIGION

THEN next, and perhaps even more fundamental, is the situation which is produced by the present indifference of educated Japanese to religions of any kind. This indifference is a tremendous factor at the present moment, though one is thankful to learn that just as in America, so in Japan the acuteness of this situation is abating and men are coming more and more to see the necessity of the religious interpretation of life. In fact, the task of the missionary is similar in many respects to that of the minister of the Gospel here in America—or at least in that part of our land where the people have been so swallowed up by commercial life that they have forgotten and become indifferent to the spiritual side.

We are apt to think that the missionary to the

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Sunrise people contends with Buddhism and Shintoism openly, just as in India he has to contend with Hinduism or Mohammedanism. Such, however, is not the state of affairs. Our workers tell us that almost never do they find occasion to argue the case of Christianity against one of the religions of Japan. Perhaps their task would be easier if this were so. Rather is the situation this, that the missionaries have to deal with a people who, having lost living faith in their old creeds, are more or less indifferent to any creed. Consequently they are not interested at all in religion as such, which makes the task more difficult. A man who is a firm believer in a false god is more approachable than another who has no belief in any god. Which would the reader rather deal with—a man whose ideals were faulty or a man who had no ideals at all? Think this out and you will discover the problem which confronts our representatives in Japan.¹

In other words, the great difficulty which now faces the evangelist is an absence of interest in

¹ The writer has been told that the only occasion when one has specifically to argue for Christianity is when one is among the educated people in Tokyo, who, while not being opposed to religion necessarily, are tremendously opposed to Christianity on the ground that it is, like Buddhism, a religion of the past—a religion which has been quite as much given up by educated people in the West as Buddhism has been by educated people in the East!

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religion. Or we might put it more generally and say that the task of the Church in the future is to prevent the people from becoming indifferent. Just now unbelief is confined to the educated few. In time the danger is that the whole nation will become skeptical and agnostic, and if that happens the Church will have harder obstacles to overcome than it has ever before combated.

Modern inventions and knowledge are dispelling the old superstitions, and as the wisdom-loving Japanese come to realize that their glorious gods were the creations of the patriot's imagination, and as their eyes are gradually opened to modern knowledge, they will, unless the true faith is taught them in the meantime, become altogether a godless and religionless race. A fertile land whereon once grew an abundance of weeds is being cleared. Unless good grain is planted in that fertile soil, it will, after the removal of the weeds, become barren and dry.

How is the missionary to approach these people, who have begun to smile indulgently at their old-time credulity? Can he speak to them as he would to a skeptic here in America? Is the problem in all ways similar to that of the missionary—for such he is—in New York or Denver, who is trying to persuade a fashionable congregation that the Gospel is the most

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important thing in the world? Will he approach Oriental indifference just as he does Occidental? No; the problems are quite different. When one approaches an unbeliever or an agnostic it makes all the difference in the world whether that unbeliever has been brought up in a Christian or an unenlightened land.

And here we see why it is needful that we know something about the old religions of Japan; for no matter what a man believes now, if you are to talk religion to him, you have to do it from the point of view of that faith from which he has fallen, or from which he has inherited whatever religious ideas he may have. Put it in this way: Suppose you try to evangelize a fellow-townsmen who believes in nothing beyond the power of money; who is quite indifferent to all creeds. How would you approach him? Would not the only religious terminology comprehensible to him be that of Christianity, and would not the only kind of ideals intelligent to him be the Christian? He may not believe in Christ, and yet so far as his understanding of religion is concerned it is limited to the Christian point of view. A Frenchman living alone on an island in the Pacific must be approached upon subjects political from the French point of view, since, though he may no longer be a Frenchman, the language and theory of French politics are the only ones which have meaning for him.

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Apply this to the case of an agnostic son of Japan. He may long since have laughed at ugly Emma-o and long-nosed Tengu and Kwan-non of many heads, and yet the only religious terminology which he knows and the only point of view from which he can be approached are those of amalgamated Buddhism and Shinto.

Such, then, is the value of knowing about the old-time creeds of the Sunrise people. Guido Verbeck once implied that it was a waste of time for the missionary to study to any great extent the Japanese religions; that there was no need to show the people that "two and two did not make five"; that they would find it out for themselves. And yet the power which that remarkable man had over Japanese audiences was his intimate acquaintance with everything that pertained to the faiths and fashions of their forefathers, and his ability to quote their classics and to approach them from that point of view which was familiar to them.

THE PROBLEM OF CHURCH UNITY

LASTLY, before we leave the matter of evangelistic methods and problems, we must note a tendency which has arisen, and which is growing steadily among the Japanese Christians, to abolish denominational differences at what-

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ever cost, and have one single Christian Church. Christian unity is a vast and preëminent obligation which rests upon the shoulders of all the faithful. None of us can with impunity neglect to do all we can to further that cause. It is the first duty of those at the so-called “home base.” But what we have to realize is that the strongest movement toward it is apt to come from Japan; and in our evangelistic labors there we must so teach and preach that when they move they will do so along proper lines.

SUCH are the great problems which confront the evangelist in Japan—Independence, Agnosticism, and Unity. Next to these are the difficulties to be met in the educational world.

EDUCATIONAL MISSIONS

WHEN Williams and Verbeck and Neesima and Brown began the work in Japan it was a simple matter to start a Christian school and have it well attended. Now, however, it is difficult, and for two reasons: first, because the Japanese government has established its own schools, which are as good as any one could desire; second, because the government has prohibited those students who attend a school in which religion of any kind is taught as a compulsory subject, or

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as part of the curriculum, from receiving the many advantages which are given to students in the non-religious state schools. As in Germany, the young man who attends the higher-grade schools and universities is released from a good part of his obligation to serve in the army. Other advantages there are which have to be forfeited if one attends a school in which religion is taught, so that a serious situation exists for the Christian educator who desires to attract to his school the best from among the young.

The Minister of Education in 1899 precipitated matters by issuing the edict upon religious teaching in schools of which we read in the fifth chapter. Our own St. Paul's, as has already been related, escaped from the perplexing dilemma which resulted. Dr. Tucker called upon the Minister of Education, and upon stating that Christianity in St. Paul's was not taught as a compulsory subject, nor as an integral part of the curriculum, was informed that under such circumstances the work might proceed as usual without forfeiture of the much coveted license. As far as the writer can discover, similar steps have been taken by those in charge of most of the other schools, so that though they remain Christian in character, they retain the license. Indeed, the much dreaded law has not been enforced with the severity at

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first anticipated, loopholes for escape being allowed. And yet the law is inexorable upon the point that religion cannot be taught as a compulsory subject, and hence mission schools are placed in a somewhat peculiar position.

The following list sets forth with approximate completeness the number and size of these schools, and it suggests the influence which they are at the present moment bringing to bear upon the Japanese people:

	Chu (Secondary) Gakko Course	Koto (College) Course
Doshisha	586	49
Rikkyo Gakuin (St. Paul's) . .	550	82
Momoyama Gakko	450	—
Gyosei Gakko	450 ¹	—
Aoyama Gakuin	435	142
Chinzei Gakuin	395	—
Tohoku Gakuin	296	34
Meiji Gakuin	285	19
Kwansei Gakuin	252	—
Nagoya Chu Gakko	250	—
Tosan Gakuin	167	—
Sei Gakuin	110	—
Tokyo Chu Gakuin	90	6
	4316	332

¹ Data have not been obtainable before going to print to enable the writer to give exact statistics of this school.

A few explanatory words should perhaps be added to bring out the significance and importance of this table. In the first place, Doshisha is the university founded by one of the great he-

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These, together with a great number of smaller and more elementary schools, and a large number of girls' schools, compose the Christian educational forces which are endeavoring to contribute their share toward the truer education of the Japanese. So far as the educational forces of the state are concerned, on the other hand, if they have left to them the task of teaching the youth on the present basis there can be but one result, the creation of a nation of naturalists—by which we mean a people who know nothing and believe in nothing beyond the *things* of this life, and who imagine

roes of Japan, Joseph Neesima by name. He was one of the fearless few who, while yet the penalty of death hung over such as left the country, did leave, by night and in disguise, and on reaching America studied for seven years in order to prepare himself to preach the Truth to his people. When he returned to Japan in 1875, although many tempting offers were made him by the government to help organize their schools, he declined to do so, and gave himself wholly to the establishment of Doshisha, which now stands as a monument to his memory.

The other schools owe their existence to the following organizations: Momoyama Gakko is the C. M. S. school at Osaka; Gyosei Gakko, the exceedingly efficient Roman Catholic school at Tokyo; Aoyama Gakuin at Tokyo, Chinzei at Nagasaki, and Kwansei at Kobe were founded by the Methodist Boards; Tohoku Gakuin at Sendai was established by the German Reformed Church in America; Meiji by the Presbyterian and Dutch Boards; Shiritsu Chu Gakko at Nagoya by the Methodist Protestants; and Tosan in Nagasaki by the Dutch Reformed Church. The Sei Gakuin at Tokyo was founded by the Disciples of Christ; and the Tokyo Chu Gakuin by the American Baptist Missionary Union.

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that education is valuable only so far as it instructs a people how best they may win for themselves material or financial or commercial advantages.

That is the only possible result of the state system in vogue. The individual is trained with the one idea of making him or her materially proficient. Let the reader think out the inevitableness of the production of a race of human machines in a country where education stands solely for the preparation of the individual to deal with *things*—business, manufacturing, farming, engineering, etc. If we remember that our own vision of a larger life than the material and of a larger usefulness than the mechanical is due entirely to the Christian education of our forebears, we shall perceive how vital a matter it is to have schools and colleges stand for something wider and higher than worldly efficiency.

As an illustration of how the matter has come home to the Japanese themselves, and how in one instance at least they have perceived the danger of allowing education to become too purely materialistic, the following from the *Christian Movement in Japan* (1911) is most suggestive:

“It would appear that as a result of the distressing conspiracy against the Imperial Fam-

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ily to which reference has already been made, the educational authorities have become impressed with the need of the religious element in education. The school-teachers have, as has been noted above, been instructed to sedulously cultivate in their pupils the feeling of reverence for the Imperial House and for their own ancestors. With this end in view, they are urged to use their influence for the repair of Shinto temples, and for fostering the habit of visiting the temples. This is of especial interest in view of the strenuous efforts the Department of Education has made for many years past to secularize not only all government schools, but also all private schools entitled to entrance into the national system.”¹

And then another thought. If Japan is to have its own Church ruled by its own people, does it not seem evident that it must have institutions wherein the coming generations may be trained and its priests prepared? Surely this is the fundamental need of every people! A Christian educational system must be provided, if the coming generations are to be able to appropriate and approve those things which are right. Given a well-trained and widely educated people and we need not fear the results of an independent Church. The only things in

¹ See Appendix E for important new developments.

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this world which the Christian has to fear are ignorance and a narrow materialistic educational system.

A movement is now under way in Japan for the establishment of a great central Christian university, a university which shall equal in every way the best imperial universities—aye! more than this, a university which, because its aim will be culture and humanization rather than technical proficiency and specialization, shall be better than any other in Japan.

Such an institution would, it is argued,¹ serve as the culminating point for all Christian institutions of learning. Up to it they would all lead, and it would be the meeting-point and consulting center for those who are endeavoring to provide Japan with the things that it needs. This scheme should, at all events, give the student of Japanese problems good food for thought. It is a matter for us all seriously to consider as we plan and pray for the prosperity of the Sunrise people.

Now let us turn to two other matters which have to be appreciated if one is to understand the atmosphere in which the laborers in this corner of the Master's vineyard move.

The first is the question of what we might

¹ See Volume III, page 159, of the *Edinburgh Conference Report*.

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call the competition which now exists in the performance of charitable acts. It is hard enough here at home to realize how the task of the minister of the Gospel has been altered since the introduction of non-Christian eleemosynary undertakings. In olden times it was chiefly the followers of the Saviour who cared for the sick, ministered to the suffering, and sought out and helped the poor. Now, however, the number of such activities undertaken by those who have never bowed the knee to Jesus is legion, and as a result the task before the Christian has changed.

The same situation has arisen in Japan. We are told in *Christian Movement* that Mr. Y. Iwamoto recently gave a million yen for charitable uses; that the Mitsui family contributed two hundred thousand yen to increase the endowment of the Mitsui Charity Hospital; further, that 754,509 acres of imperial land were given to the flood sufferers in Yamanashi *ken*; and ten thousand yen to the sufferers from the great fire in Tokyo in April, 1911.¹

These are but a few of the many facts which show that the Japanese have begun, quite apart from *conscious* faith in, or obedience to, Christ—or Buddha or Confucius, for that mat-

¹ For a general summary of the philanthropic institutions and works, see *Fifty Years of New Japan*, by Okuma, Volume II, Chapter VI.

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ter—to understand the value of charity and to appreciate the depth of its obligation. Just as we at home have had our work considerably affected by the manner in which unbelievers have made use of the weapons of believers, even so is the task of the Church in Japan being influenced. Would the conquest of the world for Christ be easier if unbelievers never made use of His weapons of love and mercy? Perhaps not; but at least their doing so must alter the Christian's plan of attack, since he can no longer prove the value of his creed by the superiority of his outward devotion to humanity!

Is, then, our cause hopelessly handicapped? Far from it! It has been helped, since now we can exhibit love pure and undefiled, love of the kind that the Master revealed. Whatever others may do or give, the unbelievers cannot imitate the spirit of Christ, however much they imitate His works. (See I Corinthians xiii.)

And then, too, peace societies have arisen in Japan. They who know not the Prince of Peace have adopted His "war"-cry. Surely the times have changed, and as we set about to bring the people of the "Land of Great Peace," as they themselves love best of all to call it, to a knowledge of Him, we shall have to make use of methods deeper and higher and purer and more unselfish than ever before have been exhibited

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by Christians. If we are to show what *real* love and peace are, it will only be as we exemplify them in our lives. God help us to rise to the magnificent proportions of our task!

One last thing has to be mentioned before the student can fully understand the work which lies before our ambassadors in Japan, and that is the need in Japan for Christian literature. The people have become a reading people. Books of all kinds are eagerly devoured by them and translations of Western books have great sales. As yet they have not had set before them enough of that kind of literature which tends most to develop the truest and best manhood. We of the Occident seldom realize how we have been influenced by our literature. If we did, we should perceive the danger of allowing the Sunrise people to be inundated as they are by the most dangerous of modern writings. If our ancestors had been fed on infidelity, then would not our view of life be different from what it is?

In Japan at this time they have an abundance of this kind of literature—of agnostic and skeptical writings—and they are woefully under-supplied with such books as feed the mind with high and wholesome thoughts. A great chance exists to supply this demand, and perhaps there is no more valuable contribution which can be made to the Christian cause than the produc-

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tion in the Japanese tongue of the writings of the best masters of English prose.

To this should be added, of course, the need for translations of the most thorough works in theology and theism, so that the eagerness of that wonderful people to learn may be met with books which will lead them to the Father of Light.

YES, Japan has changed and a new land now awaits the missionary—a land where, without knowledge of the Lord, is observed the Lord's day; a land where, without knowledge of the Christ, they talk in terms of Anno Domini; a land wherein they have abolished for *economic* reasons the virtual slavery in which the lower classes of the *Eta* and *Hinin* used to live; a land where Chinese learning has prevailed but wherein they are already discussing the advantages of abolishing their ideographic writing and adopting the Roman letter system.

Japan is *on the surface* an Occidental land. It is what we call a *civilized* land. But do not these facts give us reason to pause and ask what we mean by civilization? Does not the present condition of the Sunrise Kingdom, where all of our *forms* have been adopted without the *Spirit* which created them, force us to ask ourselves how far the outward things of life—the telephones and trains and battle-ships

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and the wonders of surgery and scientific management—how far these things go toward making our “civilization” worth while?

Can we not say in the face of these facts that two particular duties lie before the Church of God? The one, that it must show not only the works but the spirit of the Christian, revealing to those who are in search of the light how glorious and desirable a thing it is to possess the peace of God, and how His peace is of more value than millions of gold and silver. The other, that the Church must teach that true “civilization” consists not in the luxuries and conveniences of life, but in the satisfactoriness of the relations which exist between man and man.

And then, lastly, does not this recounting of the conditions in Japan open our eyes very, very wide to the relation of those at home to that work? The missionaries must prove to the Japanese that there is some force in our Christianized lands which is more than a capacity to evolve a wonderful number of modern conveniences. The missionaries have to preach about what the Lord Jesus has done for Americans. Is it not, then, incumbent upon us here at home so to live and so to die that the words of our representatives abroad may carry weight and conviction? We in America must strengthen the hands of our missionaries by proving that

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to know the Lord is to know One who can make our lives not temporarily but eternally worth while. If we fail to do this, how can we hope for an early conversion of that or any other land?

AND so we have come to the end of our task. Japan is advancing, but whither? Whither will her wonderful army and navy and government and educational system lead her? Will she become a creature like that created by Frankenstein—a vast, powerful machine without a soul? Surely this would seem to be inevitable unless we of the West give her not only worldly but also spiritual wisdom.

A recent writer has said: "If Japan is destined to become a great power, she has to make up her mind either to fall in with the religious views of the rest of the modern world, or to prove her capacity to run satisfactorily on her own religious lines." But can she develop "religious lines" of her own? Can any people make a religion just as they make an educational system? Can they merely select what seems good from a dozen religions, and so create a real faith? Is not their only hope to learn from us, to whom the Good News has already been delivered, the one and only religion which can give to a people a soul?

We have but one answer to give to such a question. We know that the acceptance of the

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Gospel alone can insure Japan an advance that will result in the production of a nation which can withstand the shocks of time. Let the Sunrise people go on without the Gospel, and in time their triumphs and glories will be forgotten, as are now the triumphs and glories of Babylon. But let them receive the Christ into their lives and their advance will never cease, their upward progress will never falter, until in the final fullness of time they shall come, along with those other nations which have been faithful, into the very presence of God Himself!

“Watchman, tell us of the night.” What are the hopes for the future? Is the outlook encouraging? Can we with good reason hope that those for whom we are praying will before long see the light? And the answer is a cheerful one. The signs of the times are favorable. All indications point to a happy ending of the warfare, to a not far distant day when Christ shall reign in Japan.

It was only a few months ago, at a meeting of the Ethical Society of Japan, that the following incident occurred: The topic under discussion was belief in a future life. As the various members of that dignified and influential body rose one after another to speak, many of them gave evidence of conviction that death was not the end. Almost every member at least showed interest in, and sympathy with, the sub-

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ject. Finally the chairman rose to speak. His words were a ringing exposition of the wonderful change which had come over the minds of his associates within the past ten years. Before that time it would have been hard to find one man of influence who would not have passed by the subject of immortality with a condescending smile.

This is but one of many illustrations of the favorableness of the moment for those who would preach the Christ. It is but one of many proofs that the Church of the Living God has deeply influenced the people of Japan. Though they do not realize it, most of the works of mercy and charity which they are now undertaking are the result of their association with Christian missionaries and their work. Though the catalogued converts are few in number, and though the Church is weak, yet its influence upon the whole nation is enormous and the day of its ultimate triumph is at hand. In more than one way the little band of missionaries has repeated the marvels wrought in Palestine some 1900 years ago and has begun to turn Japan "upside down."

The time to prepare for action is just after an advantage has been gained. In his life of Hideyoshi, Dening tells us a story about Ieyasu. It relates to his behavior in the great battle of Sekigahara, in which the condition and fate of

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Japan for over two hundred years were settled. It was the supreme moment in Ieyasu's life. His future destiny hung upon it. He was a man of whims, always doing some extraordinary thing. On this occasion, though the battle was sure to be a desperate one, and though his life was sought by innumerable foes, he went into action without his helmet and with only a handkerchief knotted over his bare forehead. Thus he fought fearlessly all day, and many were the victims who fell before his mighty sword. When the evening came the enemy had been utterly routed, and Ieyasu had become master of Japan.

As the soldiers retired to their tents to seek a well-earned repose they saw their leader go before them to his own tent and, sitting upon his camp-stool, order his helmet brought to him. And then, as they watched, he had it fastened upon his head, while those who were near at hand heard him say, "After victory knot the cords of your helmet." The soldiers took the hint, and neither rest nor negligence on the part of the victors followed the triumph of Sekigahara.

AFTER all that the army of the Lord has accomplished in the last fifty years would it not be well to "knot the cords of its helmets"? Who will help to tie them?

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APPENDIX A

THE following tables, taken from the March, 1912, issue of the *Oriental Review*, reveal clearly the present economic problems of the country :

WEALTH OF NATIONS

United States	\$130,000,000,000
Great Britain and Ireland . .	80,000,000,000
France	65,000,000,000
Germany	60,000,000,000
Russia	40,000,000,000
Austria-Hungary	25,000,000,000
Italy	20,000,000,000
Belgium	9,000,000,000
<i>Japan</i>	<i>7,500,000,000</i>

WEALTH OF NATIONS PER CAPITA

Great Britain and Ireland	\$1,777
France	1,666
United States	1,429
Belgium	1,285
Germany	939
Italy	625
Austria-Hungary	500
Russia	250
<i>Japan</i>	<i>150</i>

APPENDIX B

THE population problem of Japan is one of far more serious proportions than we wide-landed Americans can realize. As some one put it, it is as if in a house which we deemed large enough for four, the Japanese have to pack fifty people. No wonder they clamor for more room. The following table, taken from the *Oriental Review*, illustrates the matter:

SQUARE-MILE DENSITY OF POPULATION IN DIFFERENT COUNTRIES

Belgium	589
Netherlands	460
Great Britain and Ireland	375
<i>Japan</i>	<i>336</i>
Italy	310
Germany	290
China	266
Austria-Hungary	226
France	189
Russia	61
United States	30.9

From this it would seem as if Japan were better off than England and the even more thickly settled lands. But they are habitable in all parts, whereas of Japan only one tenth of the land can be cultivated, and large tracts are too mountainous for human habitation.

Appendix B

An editorial in the *Oriental Review* asks this interesting question: What population is to be considered as not too great for Japan? The answer given is put in terms of the ambition of the people to maintain themselves upon the same level of wealth and comfort as that maintained by the people in the United States, Great Britain, France, and Germany. On this basis it is estimated that Japan has room for no more than five million people. As a matter of fact, she has fifty millions!

APPENDIX C

THE WORK OF THE CHURCH OF ENGLAND IN JAPAN

THE first missionary of the Church of England to come to Japan was the Rev. G. Ensor, representing the Church Missionary Society, who landed in Nagasaki on the 23d of January, 1869, and established the station which has since grown and developed splendidly. In 1873 the first missionaries of the Society for the Propagation of the Gospel, the Rev. Alexander Shaw and the Rev. W. Ball Wright, reached Tokyo (in company with the Rev. C. H. Newman of the American Church). At first the English missionaries were under the jurisdiction of the Bishop of Victoria (Hong Kong). In 1883 the Rev. A. W. Poole was consecrated first missionary bishop of the Church of England in Japan. He died in 1885 and was succeeded in 1886 by the Right Rev. Edward Bickersteth,

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in whose episcopate the Nippon Sei Ko Kwai was formed. In 1894 the Rev. Henry Evington was consecrated the first bishop of Kyushiu, and in 1896 the Rev. P. K. Fyson was consecrated the first bishop of Hokkaido. In 1894 the main island was redivided into four districts, North Tokyo and Kyoto under the American Mission, and South Tokyo and Osaka (including the island of Shikoku) under the English Missions. Bishop Bickersteth became the bishop of South Tokyo, and the Right Rev. William Awdry, the bishop of Osaka. On the death of Bishop Bickersteth in 1897, Bishop Awdry was translated to South Tokyo, and in 1899 the Right Rev. Hugh James Foss succeeded him in the district of Osaka. In 1909 the Right Rev. Walter Andrewes succeeded Bishop Fyson in the see of Hokkaido; the Right Rev. Arthur Lea succeeded Bishop Evington in Kyushiu; and the Right Rev. Cecil Boutflower was translated from Dorking, England, to the see of South Tokyo to succeed Bishop Awdry, who had had to retire on account of his health, and who died the following year.

SOUTH TOKYO—

The Bishopric is maintained by the S. P. G.

The following work is carried on by the S. P. G.:

Tokyo—

St. Andrew's Church, Shiba.

Church of the Resurrection, Kyobashi.

St. Barnabas's Church, Ushigome.

Church of the Good Hope, Mita.

St. Andrew's Community Mission: Clergy do evangelistic work in Tokyo and the out-stations.

Appendix C

The Divinity School.

St. Hilda's Community Mission : Training-school
for mission women, high school, orphanage,
hostel for university students, embroidery
school, and rest-house for old women.

Near Tokyo—

St. Mary's Church, Shinagawa.

Yokohama—

St. Andrew's Church.

Hadano—

St. Luke's Church.

Numazu—

St. John's Church.

Shizuoka—

St. Peter's Church.

Out-Stations—

Fukuda, Chiba, Mobara, Odawara, Oyama, Hamamatsu, Mishima, Bonin Islands.

The following work is carried on by the C. M. S. :

Tokyo—

St. Paul's Church.

Immanuel Church.

Whidborne Hall (for evangelistic work).

Hostels for Chinese students.

Gifu—

Training Home and School for the Blind.

Toyohashi—

Worked from Tokyo—

Chosi.

Appendix C

OSAKA (including the island of Shikoku) —

The bishopric is maintained by the S. P. G.

The following work is carried on by the S. P. G. :

Kobe—

St. Michael's Church.

East Kobe station.

Church of the Ascension, West Kobe.

Boys' school (English).

Girls' school (Japanese Shoinjogakko).

Girls' school and kindergarten (English).

Stations at—

Najio, Sumoto, Awaji, Banshu, Tanba, Okayama,
Kochi.

The following work is maintained by the C. M. S. :

Osaka—

Holy Trinity Church.

Church of the Resurrection.

Church of the Saviour.

Divinity School.

Momoyama School for Boys.

Bishop Poole Memorial School for Girls.

Stations at—

Fukuyama, Hiroshima (Kure), Hamada, Matsuye, Yonago, Tokushima (Island of Shikoku), Saigo (Oki Islands).

KYUSHIU—

The bishopric is maintained, and all the work is carried on, by the C. M. S.

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Stations at—

Nagasaki (hostel for high-school girls), Fukuoka,
Kokura, Kumamoto, Kagoshima.

HOKKAIDO (or YEZO)—

The bishopric is maintained, and all the work is carried on, by the C. M. S.

Stations at—

Hakodate, Sapporo (home for Ainu girls), Otaru,
Kushiro, Asahigawa (rest-house for Ainu), Muroran, Horobetsu, Piratori.

APPENDIX D

THE WORK OF THE CANADIAN CHURCH IN JAPAN

THE work of the Missionary Society of the Church of England in Canada was begun in Japan in 1888. At the meeting of the Synod of the Nippon Sei Ko Kwai in 1911 a new missionary jurisdiction was set apart, and the Canadian Church was invited to assume the responsibility for the work therein under a Canadian bishop. The Rev. Heber J. Hamilton, missionary at Nagoya, was elected the first bishop at the meeting of the board of managers of the M. S. C. C. held in Toronto on the 18th of April, 1912. During the year intervening between the making of the new jurisdiction and the consecration of Mr. Hamilton, Bishop Boutflower of South Tokyo has had oversight of the work.

Appendix D

The work of the Canadian Church under the M. S. C. C. is carried on at Tokyo, Nagano, Takata, Nagoya, Toyohashi, Matsumoto, Ueda, Osaka, and Hiroshima.

APPENDIX E

STARTLING developments have recently appeared illustrative not only of a growing realization that Japan must have a religion, but also of the utilitarian ideas which control those in power. In the *Japan Weekly Mail*, beginning January 20, has been appearing a series of articles telling of the plan proposed by Mr. Tokonami to provide the people with an ethical background. According to his idea, Japan is in vast danger of social and political disintegration unless the present unreligious, or non-religious, policy be set aside. Calamities threaten the national life from the social and economic complications which are arising out of the new order. Further, the creation of a republic in China is bound to have a serious effect on the popular mind. These facts, coupled with others, have made Mr. Tokonami feel that religious teaching on a nation-wide scale must be instituted in order that public morals may be improved. To quote from the summary given of his statement (*Mail*, January 20, page 69), "It is necessary to give religion an additional power and dignity. The culture of national ethics can be perfected by education combined with religion. At

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present moral doctrines are inculcated by education alone, but it is impossible to inculcate, firmly, fair and upright ideas in the mind of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven as taught in religions. It is necessary that education and religion go hand in hand to build up the basis of national ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare.”

In order to promote this plan it is suggested that a conference be called of representative men, who shall draw up some plan of action.

At first this seemed to suggest the establishment of a national religion which should be taught in the schools, but subsequent statements have made it clear that this is not intended. The following, from the *Mail* of January 27, indicates exactly the scope of Mr. Tokonami's plan:

“1. The primary intention in holding the conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation. For a number of years this matter has not been given the importance that properly belongs to it; and the primary purpose of the conference is to reassert that importance.

“2. No attempt is intended to unite the adherents of the several religions into one body; still less to establish a new religion. Shinto, Buddhism, and Chris-

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tianity are all religions; but in certain important particulars each differs from the others, and the religious convictions of the adherents of each should be respected without interference. It may, however, be confidently presumed that Shintoists, Buddhists, and Christians alike will cordially recognize a responsibility to act as fellow-laborers for the advancement of the spiritual and moral interests of the nation to the utmost of their ability.

“3. Shinto and Buddhism have long had a recognized place as religions of the Japanese people. Christianity should also be accorded a similar place.”

One cannot refrain from remarking that such a plan as this, even if resultless, is of epoch-making importance. Perhaps the most stimulating part of Mr. Tokonami's theory is that which relates to international peace. He asserts, and rightly, that some scheme of this kind would go far toward establishing international concord. At all events, this shows a far deeper appreciation of the realities of life than do the plans proposed by “peace societies,” especially our own in America.

For an interesting and suggestive article on this subject, see *The East and the West* for April, 1912: *Christianity and the Japanese Government*, by the Rev. H. B. Walton.

APPENDIX F

BISHOP AWDRY thus sums up the marriage laws and customs in Japan :

“The family is an entity, recognized by the law, which must not lightly be allowed to die out, nor to be merged in another without express consent of the authorities. If a man has no child by his wife, he chooses and adopts an heir; and as the heir is not merely to inherit the property, but to continue the family, he may in fulfilling his duty to his ancestors and to the state prefer to adopt a son of his own born out of wedlock, or, without the slightest wish to separate from his wedded wife, he may beget a son elsewhere to become her son by adoption, just as Abraham did. It will be observed that this need imply no laxity of morals and no selfishness, but only a great difference of social custom. It will probably have to be modified if social relations are to become very close between Japanese and Western peoples whose marriage law largely rests on Christ’s teaching; but it would be a great mistake to regard it as either low or loose. It is part of a complete social system, and conformity to it may often involve genuine self-denial and self-sacrifice.

“Adoption in Japan, as in the East generally, is recognized as in all respects equivalent to birth into the family. It is astonishing to us Western people, and very confusing, to find what a large proportion of the

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men within the circle of our own acquaintance thus change their surnames through transfer from one family to another.

“In some cases difficulties are not unlikely to arise, for a son may be born of the wife after the adoption has taken place, or the first wife may die and a second wife may prove fruitful; yet the adoption was a legal matter, and if the motive was to provide a head for a family which would otherwise die out, it is an affair of the state. Again, there may be daughters but no son. A woman can be heir to the headship of the family, and in that case usually some one is adopted to marry the heiress and carry on the family. His rights are limited, and his position in the family is often uncomfortable. But since one family must not be merged in another, it follows that if a man so adopted afterwards through any circumstances becomes the head of his own family, the marriage of the two, even if already consummated, would be dissolved by the death of the parents unless one or other of the families chooses another head. The choice to the headship of a family rests with the family council, a legal institution which has authority in such matters as marriage, divorce, adoption, competence to manage the family affairs, &c., and as, after the selection of one to continue the father's family, each of the other brothers probably becomes the founder of a new family, it is plain that cases in which the prospective headship of a family may affect the stability of a marriage are not uncommon. The formalities which go to constitute marriage in Japan are peculiar and very seriously separate the Christian from the non-christian idea of

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marriage. There are two parts in a Japanese marriage, one social, the other civic. The social rite is practically indispensable. Outside Christian circles it almost always takes place first, generally some months before the other. Indeed the civic rite is very often dispensed with altogether, and yet the parties are fully recognized in society as man and wife. The essential feature of the social rite is that the bride and bridegroom drink out of the same cup in the presence of the two persons who have brought them together and become the witnesses to and guardians of the marriage. As soon as this is over the two live together in all honour as Mr. and Mrs. So-and-so. But as yet they are not legally man and wife. In the public register every woman is on the roll of some man who is for the time being the head of her family. When the head of her family in agreement with her husband or the head of his family gets her name struck off his roll and entered on her husband's roll, then and not till then the law knows of the marriage: she changes her legal name, and children born of the two are legitimate. The ease and frequency of adoption make legitimacy comparatively unimportant, for nothing could be more easy and natural than to adopt your own illegitimate children, especially as, when the parents have been living together recognized as man and wife, there is no slur on the children's parentage.

“It is the office of the woman's father to take the initiative in the legalizing of marriage by registration, and it would be somewhat rude of the husband to urge this upon the father. For this and for other reasons the registration is generally deferred till it

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can be seen whether the woman will get on well with the husband and his family, whether the marriage is likely to be fruitful, &c. The woman's father is thus able to take her back if necessary for her happiness, or the husband's family to send her back if she does not get on well with them, without any public scandal. As the wife is not the head woman of the family so long as her husband's mother is alive, and a man cannot change his mother but can change his wife, such cases of separation for incompatibility after the social marriage is consummated cannot fail to be common. Even after registration they probably are not rare; but in that case a divorce by reference to the authorities for the cancelling of registration is necessary. In all cases the witnesses to the marriage, and the heads of the families, must be consenting parties; but where separation is desired, the reasons which cause the desire probably are operative on both sides, and those who represent each side are probably more solicitous for the happiness of the parties whom they represent than for the permanence of the marriage tie: so consent is very easily obtained."

APPENDIX G

CHRONOLOGICAL TABLE

I

THE SIXTEENTH-CENTURY MISSION: 1542-1638

- 1542 The Portuguese land in Kyushiu.
- 1549 **St. Francis Xavier** lands in Japan.
- 1587 First anti-Christian edict.
- 1638 Publication of the anti-Christian edict of Ieyasu.

II

PREPARING THE WAY FOR THE NINE- TEENTH-CENTURY MISSION: 1853-1859

- 1853 **Commodore Perry** enters the Bay of Yedo on July 8th.
- 1854 First public Christian (funeral) service since the sixteenth century held on the shores of the Bay of Yedo, March 9th.
- 1857 Townsend Harris holds the first services in Yedo.
- 1859 **The Treaty of Yedo** goes into effect on July 4th.

III

THE BEGINNINGS OF THE MISSION: 1859-1872

- 1859 **The Rev. John Liggins** lands in Nagasaki, May 2d.
The Rev. Channing Moore Williams reaches Japan in July.
- 1860 Mr. Liggins invalided home.
Dr. Ernest Schmid goes out.
- 1862 First church built by foreigners in Nagasaki and placed under Mr. Williams.
Dr. Schmid invalided home.
Miss Conover appointed for Japan but immediately transferred to China.

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- 1866 **Mr. Williams baptizes his first convert.**
Mr. Williams consecrated Bishop of China and Japan.
1867 Japanese subjects permitted to travel abroad.
1868 **The Restoration.**
Capital transferred to Tokyo (formerly called Yedo).
1869 **First missionaries of the C. M. S. sent out.**
Bishop Williams takes up his residence in Osaka.
1870 **Chapel built and first confirmation held at Osaka.**
1871 The Rev. Arthur Morris goes to Osaka.
1872 Boys' School opened in Osaka.
The Rev. J. H. Quimby and the Rev. G. B. D. Miller appointed.

IV

LAYING THE FOUNDATIONS: 1873-1882

- 1873 **Removal of the Edict Boards.**
First missionaries of the S. P. G. sent out.
Station opened at Tokyo by the Rev. C. H. Newman,
the Rev. C. T. Blanchet, and the Rev. W. B. Cooper.
Boys' School opened in Tokyo.
Dr. Henry Laning sent out to Osaka.
1874 **Bishop Williams becomes Bishop of Yedo.**
Dr. Laning opens a dispensary in the Foreign Concession at Osaka.
Mr. Miller and Mr. Newman resign from the Mission.
1875 First congregation organized in Osaka.
Miss Ellen Eddy opens a Girls' School in Osaka.
1876 Sunday made the legal rest-day.
1877 Dr. Laning opens a dispensary in the heart of Osaka.
1878 **First Conference of Anglican Missionaries held. Common Prayer Book adopted.**
Work begun at Kawagoe by Mr. Tai.
Trinity Divinity School opened.
Miss Pitman opens a Girls' School in Tokyo.
1879 The Rev. T. S. Tyng sent out. He establishes St. Timothy's School, Osaka.
The Rev. John McKim appointed for Osaka.
1880 Mr. J. McD. Gardiner becomes headmaster of St. Paul's, Tokyo.
Miss Belle Michi becomes mistress of St. Agnes's, Osaka.
The Rev. Edmund R. Woodman appointed for Tokyo.
1881 Miss Eddy resigns. Miss Margaret Mead appointed in her place.
1882 Work begun at Wakayama by Mrs. Tyng.
Work begun at Koriyama by Mr. McKim.

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Mr. Quimby dies.

Miss Sarah Riddick becomes mistress of St. Margaret's, Tokyo.

V

THE FORMING OF THE NIPPON SEI KO KWAI: 1883-1888

- 1883 Ordination of Mr. Nobori Kanai and Mr. Masakazu Tai to the diaconate, on Palm Sunday.**
The Rev. A. W. Poole consecrated the first Bishop of the Church of England in Japan.
St. Margaret's School opens its new buildings.
St. Barnabas's Hospital opened at Osaka.
The Rev. J. Thompson Cole appointed for Tokyo.
Miss Emma Verbeck appointed as a teacher in St. Paul's.
Miss Margaret Mead resigns.
- 1884 Church of the Holy Comforter, Osaka, founded.**
Miss Frances Shaw, nurse at St. Barnabas's.
Miss Rebecca Falls and Miss Emma Williamson appointed.
Miss Mary Mailes opens school for Bible Women in Osaka.
Dr. Francis Harrell appointed for Tokyo.
The Rev. Henry D. Page appointed for Tokyo.
- 1885 St. Paul's Parish, Osaka, founded.**
Work begun in valley of the Kii River by Mr. Motoda.
Bishop Poole dies. Rev. W. B. Cooper dies.
Rev. C. T. Blanchet and Miss Falls resign.
Mr. John Molineux appointed for St. Paul's.
- 1886 Rev. Edward Bickersteth consecrated to succeed Bishop Poole.**
- 1887 The Nippon Sei Ko Kwai holds its first synod and adopts its constitution.**
Work begun at Obama, Fukui and Tsuruga.
Church at Nara built.
St. Timothy's School closed.
Mr. Saotome becomes Japanese headmaster of St. Paul's.
Ladies' Institute, Osaka, founded.
Dr. Harrell and Mr. Molineux resign.
The Rev. Isaac Dooman and the Rev. H. M. Lewish appointed.
- 1888 Failure of Okuma's attempted treaty revision.**
First missionaries of the Church of England in Canada sent out.
Church built at Wakayama.

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Mr. Dooman takes up his residence at Nara.
St. John's Parish, Osaka, founded.
The Rev. N. Kanai dies.
The Rev. H. M. Lewish resigns.
The Rev. Victor Law appointed for St. Paul's.
Miss Sarah Sprague, Miss Carrie Palmer, Miss Martha Aldrich, and Miss Mary McKim appointed.
Miss Leila Bull appointed for Ladies' Institute.

VI

FROM THE RESIGNATION OF BISHOP WILLIAMS TO THE CONSECRATION OF BISHOP MCKIM: 1889-1893

- 1889 **Constitution granted to the nation.—Article 28 giving religious liberty in Japan.**
Bishop Williams resigns the jurisdiction of Yedo.
Mr. Tai advanced to the priesthood on St. Thomas's Day.
Trinity Church, Tokyo, consecrated.
Grace Church, Tokyo, founded.
Church built at Kawagoe.
Work in Kyoto begun by Mr. Tyng.
St. John's Orphanage founded.
Nara School opened.
Young Ladies' Seminary, Tokyo, opened with Miss Aldrich in charge.
Mrs. Henry Laning (Belle Michi) dies.
Miss Riddick resigns.
Miss G. Suthon and Miss R. F. Heath sent out.
The Rev. J. C. Ambler and the Rev. J. M. Francis sent out.
- 1890 Church built at Tsuruga.
Work begun by Mr. Sugiura at the Chapel of the True Light, Tokyo.
The Rev. J. Lindsay Patton, Dr. J. J. Sellwood, Miss Ida Goepp, Miss M. N. Page, Miss Lisa Lovell, appointed.
- 1891 **The first visit of Bishop Hare to the Japan Mission.**
Ordination of Messrs. Naide, Minagawa, Chikashige, Sugiura, and Yamabe.
First building for St. Luke's Hospital, Tokyo, erected.
Holy Trinity Orphanage, Oji, founded.
Widely Loving Society Orphanage, Osaka, founded.
Mr. Patton begins the work at Mayebashi.
Mr. Gardiner resigns the presidency of St. Paul's and Mr. Tyng succeeds him.

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- Dr. Sellwood, Dr. Law, Miss Heath, and Miss Mary McKim resign.
- 1892 Second visit of Bishop Hare.
Miss Suthon sent to open station at Aomori.
Mr. Francis begins the work among the Etas in Tokyo.
St. Timothy's and Holy Comforter, Osaka, unite as Christ Church.
The Rev. Ambrose Gring stationed at Kyoto.
- 1893 **The Rev. John McKim elected and consecrated Bishop of Yedo.**

VII

THE EPISCOPATE OF BISHOP MCKIM TO THE DIVISION OF THE JURISDICTION: 1894-1899

- 1894 **War between Japan and China.**
New treaty signed.
Special meeting of the Synod of the Sei Ko Kwai to arrange for the division of the jurisdiction between the English and American bishops.
The Rev. Henry Evington consecrated first Bishop of Kyushiu.
The Rev. Henry S. Jefferys stationed at Sendai and Fukushima.
St. Paul's buildings wrecked by earthquake.
Mr. Page made archdeacon of Kyoto.
Mr. Cole, Miss Mailes, Miss Page, and Miss Palmer resign.
Mr. Charles H. Evans sent out by the Brotherhood of St. Andrew.
- 1895 St. Agnes's School moved to Kyoto.
Hashimoto Shutoku girls' school opened.
Bishop Williams moves to Kyoto.
The Rev. James Chappell and the Rev. Dr. Davis sent out.
- 1896 **Formation of the districts of South Tokyo, North Tokyo, Osaka and Kyoto.**
Revised translation of the Prayer Book approved and adopted by the Synod of the Sei Ko Kwai.
The Rev. P. K. Fyson consecrated the first Bishop of Hokkaido.
The Rt. Rev. William Awdry appointed the first Bishop of Osaka.
Church at Obama consecrated.
New buildings for St. Paul's completed.
New buildings for Middle School at Nara completed.
Wakayama night-school opened.
Miss Mailes dies.
Miss Goepp resigns.
Miss Irene Mann appointed.

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- 1897 First Missionary of the Japanese Missionary Society—the Rev. D. T. Terata—sent to Formosa.
Bishop Bickersteth dies. Bishop Awdry translated to Tokyo.
Station opened at Kanazawa.
Grace Church, Tokyo, consecrated. Dr. Motoda becomes the Rector.
Mission building at Aomori opened. Aomori Industrial School opened.
The Rev. Arthur Lloyd succeeds Mr. Tyng as president of St. Paul's.
Mr. Page retires.
The Rev. G. M. Cutting and Miss Babcock appointed.
Mr. Frank Wood sent out by the Brotherhood of St. Andrew.
- 1898 Churches consecrated at Marusu, Kutara, Takata and Oji.
Holy Trinity Church, Kyoto, consecrated.
Chapel of All Saints, Tokyo, consecrated.
Young Ladies' Seminary, Tokyo, closed.
New buildings for St. Margaret's opened.
Mr. Francis, Mr. Wood, Mr. Cutting, and Miss Sprague resign.
The Rev. W. F. Madeley, the Rev. C. F. Sweet, the Rev. H. G. Limrie, and Miss Kimball appointed.
- 1899 The new treaty goes into effect.
The Rev. H. J. Foss consecrated Bishop of Osaka.
The Rev. Sidney Catlin Partridge elected Missionary Bishop of Kyoto.
Ladies' Institute, Osaka, severs its connection with the Mission.
Dr. Motoda succeeds Mr. Saotome as principal of St. Paul's School.
The Rev. R. W. Andrews appointed and opens station at Mito.
Dr. Davis, Mr. Cutting, and Miss Verbeck resign.
The Rev. Messrs. H. St. G. Tucker, A. W. Cooke, J. J. Chapman, J. A. Welbourn and George Wallace; Dr. R. B. Teusler; Miss Neely and Miss Wall, go out.

VIII

THE OPENING OF THE TWENTIETH CENTURY: 1900–1903

- 1900 The Rev. Sidney Catlin Partridge consecrated first Bishop of Kyoto.
Mr. Ambler opens work at Kuwana.
Mr. Cartwright goes to reside at Fukushima.

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- Mr. Chapman goes to reside at Kanazawa, and opens the night-school and the industrial (later St. Anne's Embroidery) school.
- Miss Sally Peck appointed for St. Agnes's School.
- 1901 Miss Wall goes to reside, as first foreign resident, at Takasaki.
- Mr. Smart stationed at Urawa as first resident missionary.
- Churches consecrated at Mayebashi and Tamamura.
- Dr. Teusler opens St. Andrew's Riverside Mission and re-opens St. Luke's Hospital and Dispensary.
- Middle School at Nara closed.
- St. Mary's Bible Class moved from Osaka to Kyoto.
- The Rev. I. H. Correll and the Rev. Charles Reifsnider appointed for Nara.
- Miss Carolyn MacAdam appointed for St. Paul's.
- Miss Ada Wright appointed for out-station work in North Tokyo.
- 1902 Mr. Cooke opens work at Wakamatsu and becomes resident missionary.
- Mr. Madeley begins work at Akita, and becomes resident missionary.
- Miss Wright begins work at Kumagaya, and becomes resident missionary.
- Nara night-school started.
- Mission Building opened at Sendai.
- Training School for nurses opened at St. Luke's.
- The Rev. H. G. Limric resigns.
- The Rev. W. J. Cuthbert and Miss L. Boyd come out.
- 1903 The Osaka Exposition.
- The Rev. Mr. Sakai and the Rev. Mr. Welbourn begin the work of the Doshi-kwai and St. Timothy's Mission among the students of the Hongo district, Tokyo.
- The Rev. Mr. Cuthbert begins St. Mary's Mission among the students in Kyoto.
- St. Matthias's Catechetical School opened and Mr. Chikashige made dean.
- Miss McRae and Miss Bristowe open the Training School at Sendai.
- Miss Wall and Miss Boyd establish the night-school and the sewing-school at Hirsaki.
- Mr. Lloyd becomes professor of English at the University of Tokyo in place of Lafcadio Hearn.
- Mr. Tucker becomes the president of St. Paul's.
- Mr. Koyobashi becomes headmaster of St. Margaret's.
- New wards and a sterilizing plant added to St. Luke's Hospital.
- Miss Emma Williamson dies.
- Mr. Jefferys retires.
- Miss Mary Metzler appointed.

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IX

THE DEVELOPMENT OF THE NIPPON SEI KO KWAI SINCE THE WAR WITH RUSSIA: 1904-1912

- 1904 War between Japan and Russia.**
Churches consecrated at Gojo and Kaya.
The government grants a license to the Divinity School.
Osaka Airin night-school opened.
Fukui night-school opened.
The Rev. Roger Walke appointed for work at St. Paul's.
Dr. Lionel Street appointed for Kyoto.
Deaconess Ransom, Miss Gertrude Heywood, and Miss Bessie Mead appointed for Tokyo.
- 1905 Peace declared.**
Churches consecrated at Mito, Sendai, and Akita.
Miss Mead starts the Gaylord Hart Memorial Kindergarten at Akita.
Kawagudie Commercial Night-school, Osaka, opened.
St. Peter's Dispensary opened at Akita.
Miss Serena B. Laning appointed for Osaka.
Miss Bessie McKim appointed teacher at St. Margaret's.
- 1906 Japanese Missionary Society sends missionaries to Formosa and Korea.**
The government grants second license to the Divinity School.
New operating-rooms and sterilizing plant built for St. Luke's.
Mr. Patton, Deaconess Metzler, and Miss MacAdam resign.
The Rev. Stephen Cartwright returns to America, and dies soon afterward.
Deaconess Radford and Miss Newbold appointed.
Kindergartens started at Yumoto and Wakamatsu.
- 1907 New church for St. John's, Kyoto, consecrated.**
New church consecrated at Wakayama.
College Department of St. Paul's reopened.
A School for the Chinese established in connection with St. Paul's.
Miss Boyd opens a dormitory for women students in Tokyo.
Kindergartens started at Shitaya, Tokyo, and at Kawagoe.
- 1908 Money for the Central Theological College granted.**
Church consecrated at Sakurai.

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- Church of the Redeemer consecrated for the Widely Loving Orphanage at Osaka.
 Holy Comforter Mission started by Mr. Jefferys in Tokyo.
 Deaconess Ransom placed in charge of the Training School at Sendai.
 Kindergarten started at Aomori.
 Mr. Gring retires.
 Dr. Street and Deaconess Radford resign.
 The Rev. J. Hubbard Lloyd, Mr. G. R. Bedinger, Miss Mary Laning, Miss Upton, and Miss Correll appointed.
- 1909 The Rev. Walter Andrewes consecrated Bishop of Hokkaido.
 The Rev. Arthur Lea consecrated Bishop of Kyushiu.
 The Rt. Rev. Cecil Boutflower translated from Dorking, England, to South Tokyo.
 New churches consecrated for St. Timothy's and All Saints', Tokyo.
 New buildings erected for the Sendai Training School.
 Church Training School at Kyoto opened.
 Miss Fyock opens a model kindergarten at Sendai.
 New buildings for St. Barnabas's Hospital opened.
 Mr. Woodman dies. Mr. Tyng retires from the Mission.
 Deaconess Carlsen and Deaconess Klemm go out to Tokyo.
 The Rev. R. H. McGinnis and Miss Helen Tetlow appointed for Kyoto.
- 1910 Bishop Williams dies.
 Bishop Awdry dies.
 Miss Lisa Lovell dies.
 New church consecrated at Yamagata.
 Miss Heywood made principal of St. Margaret's.
 Kindergartens started at Kumagaya, Hachinohe, and St. John's, Kyoto.
 Miss Mabel Bacon appointed to begin kindergarten work in Kyoto.
 Dr. Theodore Bliss goes to St. Luke's as assistant.
 Dr. George Laning appointed to be his father's assistant.
 Miss Caroline Schereschewsky appointed teacher at St. Margaret's.
 Mr. Anton Blaum appointed for Fukui.
- 1911 A seventh missionary jurisdiction made and placed under the Missionary Society of the Church of England in Canada.
Bishop Partridge translated to the see of Kansas City.
 The Rev. Henry St. George Tucker elected Missionary Bishop of Kyoto.
 Church at Tsu consecrated.

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Philadelphia Jubilee Memorial Hall opened at St. Margaret's.

Kindergartens started at Urawa, Morioka, and St. Mary's, Kyoto.

St. Elizabeth's School of Needlework opened at Kanazawa.

The Rev. R. H. McGinnis resigns.

The Rev. Shirley Nichols goes out to Tokyo.

Miss Rees appointed for Kyoto.

Miss Zimmerman appointed nurse at St. Luke's.

1912 **The Rev. Henry St. George Tucker consecrated Bishop of Kyoto.**

The Rev. Heber J. Hamilton elected Bishop of the Canadian jurisdiction.

The Rev. Charles Reifsnider appointed president of St. Paul's.

Plan to make St. Luke's an international hospital.

Dr. Liggins dies. The Rev. Arthur Lloyd dies.

Mr. Percy A. Smith appointed for Kyoto.

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